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INTERDENOMINATIONALISM: ITS MEANING AND IMPLICATIONS FOR THE Y.M.C.A.

FEW subjects can be of greater importance for the leaders of the Association to discuss than this of Interdenominationalism, for it raises the whole question of the relation of the Y.M.C.A. to the several branches of the Church, and the policy and methods which it should pursue in this regard. In no direction, perhaps, is a firm grasp of principle more to be desired and nowhere is opportunism, or a policy of drift, more dangerous. As the Association grows larger and assumes a more and more prominent place among Christian bodies in India, this question will become increasingly important, and it is very desirable that the fundamental principle on which we are proceeding should be clearly apprehended, and also that the implications of that principle when brought to bear on all sides of the work should be faced in absolute sincerity.

I should like to begin the discussion of this subject by taking our thoughts deeper and higher than any theory, whether of inter- or of undenominationalism, can take them, and to ask you to recall for a moment the great conception of the Church itself, the community of believers in Christ, the Body in which the Spirit is to dwell. Let us for a moment forget any temporary and incidental difficulties which may be present in our minds as we think of our actual relations with Church authorities, and dwell on that sublime ideal and that various and splendid history.

As we think of the Church we go back to Jesus and his apostles, his teaching and training of them, his sending them forth to win the world, his dying and rising again and the outpouring of his Spirit on the few humble souls who were ready to receive it. We remember how within that fellowship of the Church the New Testament was written, how from age to age the Gospel was handed on, the truth expounded to generation after generation of the world's philosophy, how the sacraments have come down to us throughout the centuries,

kept and guarded within the Church. We think of the lustre of her roll of heroes, saints, prophets and martyrs, pastors and evangelists—that glorious company, that goodly fellowship, that noble army of which we sing in the *Te Deum*. We recall her failures and sins, the blots and stains on her record, but also her undying energy of progress, her continual rediscovery of the Christian message, her possession in every age of some voice that can command the hearing of men. And we in India are less to be forgiven than our friends in the West, if we forget that in the process of the years the Church has spread to every race and clime, till now there are sealed out of every tribe under heaven many myriads of humankind.

In the Church, as in all other things which partake of human frailty, ideal and actual are not always identical, and there is one particular respect in which the ideal of the Church is widely sundered from the reality of her present life. I mean the matter of *unity*.

Nobody denies that spiritually the Church should be one. She has one Lord, one Faith, one Baptism. She should be one and united in faith, hope, and love, in devotion to Christ, in the fellowship of the Spirit, and in the redeeming work which she is set to do in the world. I do not think it is necessary here to elaborate this point. It is not denied; at worst it is forgotten.

There is difference of opinion concerning the measure of outward unity, of organic fellowship, which is needed to express this inner community of spirit. Some people hold the utmost possible development of the spiritual unity and fellowship of the Church does not necessarily require any greater outward unity of organisation than is the case to-day. This question is not before us now, but I would only say that it is difficult to see how, in a world where everything spiritual has a material expression, a really united Church, possessed of a common love and a common spirit, could express its life in the world without a much greater measure of outward and organic unity than obtains now among us. At least, we shall be agreed that spiritually the Church is and should be one, and that her outward organisation, whether single or various, should testify to that fact.

Yet when we look around us at the Church in action, what do we see? We see a large number of separately organised communions, some closely allied to one another in polity and temper, others widely sundered. We see the phenomenon of denominationalism. Let us spend a short time on this.

People sometimes talk of denominationalism as if it sprang from an evil desire for schism for its own sake. Yet a cursory investigation of the facts shows that practically all the divisions of the Church were caused by devout and sincere men who conceived themselves as called of God to testify to certain spiritual principles, and also found

themselves unable to do so within the pale of the church to which they belonged, or who, as in the case of Luther, found the spiritual principle at variance with the fundamental nature of the parent Church. Many men hold that, even so, to be separated was wrong; others, that though an evil, separation was a necessary evil. But most dispassionate students will agree that the reason and ground of denominationalism was not a mere zeal for schism, but an earnest loyalty to spiritual principles, disloyalty to which would, for those who held them, have meant disloyalty to Christ.

For instance, the separate existence of the Church of England, while she retained Catholic faith and order, was due to the necessity of repudiating the errors of Rome, and of gaining a measure of spiritual freedom otherwise impossible to her. The Presbyterian Churches sprang from the desire of one school of the Reformers to reform the Church on the lines of the primitive New Testament model. The Congregationalist stood for the principle of independence and democracy in religious matters; the Baptist for the necessity of adult profession of faith and a view of baptism devoid of any magical elements. The Methodist came out of the Evangelical Revival, with its emphasis on the personal religious life. The Society of Friends testifies to the danger of reliance on outward forms and the supreme necessity for the religion of the spirit.

I admit fully that in some cases these purposes have been fulfilled, and the separate existence of Churches to maintain some of these principles is no longer justifiable. I admit, too, that there are reasons grounded in the religious history of the West, and that they are foreign and irrelevant to India. But I want to press two conclusions—the first, that an over-hasty union of Christians in India will run the risk of neglecting the *essential* things in the several denominations, and will consequently be a poor and not a rich thing; the second, that as things are, if a man wishes to join the Church of Jesus Christ and unite himself with the visible fellowship of believers, *he has to join some one branch of the Church.* He has to become an Anglican or a Presbyterian, a Baptist, a Methodist, a Quaker.

What then is the position? I have tried to state three things; first, the glorious fact of the Church's life, which we only forget or underrate at our peril; second, the ideal of unity among Christians; third, the actual divisions among Christians.

What should be the policy of a body like the Y.M.C.A. in view of such a situation as this? Its members are drawn from all Christian bodies, and in it they work in unison. There are two possible theories of the true policy to adopt. The first is that of *Undenominationalism.*

This may be roughly defined as unity on the basis of the exclusion of differences. An undenominational society has a common basis of belief, a "platform," to which all its mem-

bers subscribe, and it excludes from consideration those matters on which they differ. They are united on certain common principles, which form the basis for action. The Keswick Convention is based on this principle, the Salvation Army similarly. A great deal of magnificent work has been accomplished on undenominational lines, and to criticise the principle does not mean that for certain types of work we do not feel it to be possibly right. Let the issue be faced, however. To undenominationalism the whole denominational issue is irrelevant. The members of an undenominational society may be members of denominations, but so far as the society is concerned, that is of no concern.

What are the defects of this policy? First, it will lose the extreme men. Men who hold denominational principles very strongly will not come into a society where they are treated as negligible or excluded from its purview. Extreme men are sometimes cranks and sometimes impossible people, but they are not infrequently the salt of the earth. That kind of man will not join a society on the undenominational basis (unless, indeed, the agreed position of the society includes his own views!). For instance, no strong High Churchman can be expected to join a movement which regards his own principles as irrelevant. They are too important to him for any such view to be tolerable.

Second, such a policy loses the variety and richness of the Church. The Christian Church to-day, as in all ages, is endowed with a large variety of gifts, types, temperaments, diversities of the Spirit, and to some extent denominations have preserved this characteristic. Undenominationalism tends to lose this variety and to emphasize a single aspect or a rather drab uniformity.

Third, this policy treats the history of the Church as of no account, or as at most a record of mistakes. It does not see in the history and life of denominations anything to learn, but only things to be set aside as hampering progress.

Fourth, it stands in grave danger of creating a new sectarianism, just in proportion as it has a vigorous life in itself. A society which unites its members in regular Christian activity, without reference to denominational difference, will, if it is keen and active, quite certainly form a new denomination. The Salvation Army has shown this. The Y.M.C.A., if undenominational, would quite certainly form a Church in practice.

The Association, however, has definitely announced itself to be committed to the other policy, which is that of *Interdenominationalism.* Briefly this means uniting Christians on the principle of *including their differences.* Men should be asked to join an interdenominational society without leaving outside any spiritual convictions that they hold strongly; differences will not be burked but frankly faced, and their expression welcomed within the society. Emphasis will be laid on denominational membership, it will not be treated as

irrelevant or unimportant, but the interdenominational society will conceive it to be one of its objects to make its members more loyal to their denominations and at the same time more understanding of, and sympathetic with, others.

What are the advantages of such a policy? First, it will give to any association that adopts it something of the richness and variety of the Catholic Church. It will be able to include in its ranks men of diverse types, and not only to include them but to have their distinctive witness fully expressed. The High Churchman and Methodist will be able to bring into such an association all that they have, to enrich it and widen and deepen its appeal.

Again, it will be able to help the Church as a whole by urging upon its members to be faithful, loyal and earnest members of whatever denomination claims them. This means more, perhaps, than we generally understand by the term "a good church member." It means a man who understands the message and the inheritance of his own denomination, who is loyal to it as it is, and also resolved to help it to be what it can be. A man who has genuinely entered into the spirit of an interdenominational society should be all the keener, more loyal, and more discerning in his membership of that branch of the Church to which he belongs. Such a society will set its face against any tendency to make the society and not the Church the real centre of the religious life of its members.

Third, it will be a part of the work of such a society to help its members to learn from one another, and to make men, drawn from widely separated branches of the Church, to see the value of the contribution made by each to the whole. How much heart-burning and ill-will among Christians is caused simply by ignorance! I have known Anglicans who thought all Non-conformists either vulgar or heretical, until they met and learned to know some of them through the interdenominational work of the Student Movement; and I have known Non-conformists who never believed that an Anglican could be a truly spiritually-minded man, until in the same way they had learned love and understanding. We have to help men to understand one another, and to face frankly and lovingly *the points wherein they differ.* Only so can progress be made.

Fourth, I feel that along this line lies our best hope of the reunion of Christendom. This is an issue of great and increasing practical importance throughout the world, and not least here in India. Few people, surely, believe now in the wholesale conversion of one Church to the tenets of another. Somehow, a Church of the future must arise in which all that is truly Christian in the diverse traditions of the denominations shall be conserved. Can that be done in any other way than that I have suggested? Men will find that some things they had thought vital are not so vital when they think and pray the matter over with others,

and will find, too, that positions which they had thought contradictory may be complementary when their minds are firmly set on a unity of love. It is most important that we should be clear on this point. Men speak sometimes of interdenominationalism as if it meant merely the stereotyping of denominations. On the contrary, we look for something beyond them all, and see little hope of reaching that goal save by gathering in all that is truly of Christ.

What are the implications of this policy in practice for the Y.M.C.A.? First, in work among non-Christians it must pursue what has always been its policy of gathering men who profess Christ, not merely into the Association but into the Church; to do this it must have secretaries who believe in the Church and are big enough men to help inquirers, not only towards membership of their own denomination but towards that of any other to which they may truly be drawn.

Second, in regard to literature the Association needs to be more catholic. I am not myself an Anglican, so that I can say with the more freedom that I think the devotional literature of the Y.M.C.A., in particular, might be greatly enriched by the inclusion of more works written from the definitely Anglican view-point. We should try to make our literature fully representative of denominational life.

Third, the same may be said of speakers, though I feel that more has been done to make the Association truly interdenominational along this line than in the matter of literature. We want men who have something to say, and we will not put on them any fetters in regard to the expression of what is their most cherished conviction.

Fourth, I suggest that a campaign among our members on the question of church-membership might not be amiss. We could both paint a more glorious and a sublimer vision of the Church as a whole, as I have tried very briefly and poorly to do this morning, and also help them to see what church membership means in practice.

Fifth, we must try to raise up more apostles of unity. I feel very much the difficulty of those Indians to whom Western denominationalism is a mere hindrance and obstacle to work. Yet our only way of advance is to produce more men who, *within their own communions*, will be explosive forces, who will in season and out of season press for unity, and will see that to be a part of the meaning of true church membership.

Sixth, we need to talk this subject out, not once but often, and from time to time; to see that our secretaries, our directors, our members understand what the policy means: and as time changes and new issues continually arise, to be prepared always to review and revise our practice in the light of principle.

W. PATON.

SECRETARIES' CONFERENCE, MATHERAN, 1918.

THE MESSAGE OF THE INDIAN VILLAGER TO THE Y.M.C.A.

THE first message I bring to you is one of greeting, expressed and unexpressed. In one part of South Travancore men gave us written resolutions to carry to Mr. Gourlay, to Mr. Paul and to the brotherhood, expressing how much they appreciated the service of the Y.M.C.A. The majority of them in other parts could not express their gratitude in terms of resolutions, but their appreciation of our services can be read in their faces. These speak volumes. You cannot realise how grateful those men are. After all, we have done very little; we have just reached the fringe of this vast country of millions. The little we do they esteem so highly that one is humbled. One evening Stephen and myself were going to the nearest railway station, twenty-four miles off, in a double bullock cart. We started at nine in the evening, while it was pitch dark. I had fever and so I lay down in the cart, but the men accompanied us a long distance. They had left their work in the morning and walked eight miles to meet us, because I could not meet them with fever. They had been without food the whole day. They brought their co-operative bank books. We went into the accounts, checked and audited them, and at eight o'clock our work was over. They wanted to return home and we wanted to start in another direction, but the men somehow felt they should not leave us alone. They said, "Sir, the night is dark, you have to travel twenty-four miles, there is fear of the thieves, let us walk a few miles."

I said, "No, you are hungry. You must go back, for your wives and children will be waiting for you"; but they would not leave us, and I had not the strength to remonstrate with them. They followed us. After a certain time they woke us up. The moon was rising. When I looked at the watch it was three in the morning. These men had walked twelve miles to help us on our way. Where can we see such gratitude! Does your city Association provide you with such treats? Oh! how grateful these men are!

They remember some of you by name, by reputation. They do not pronounce Y.M.C.A. They simply say "Y Mission." Their idea of a Christian organization is one of missions. Therefore they say we are "Y Mission" secretaries. They ask us, "Who are these people? Is it a big company that sends you out to care for us in these villages? Who are your leaders?" I said, "This is a brotherhood. All classes are joined together in this work for you." "Who is the leader of this?" I said, "Mr. K. T. Paul." They asked, "Is he a big man; is he a tall man or a short man? Won't you bring him

to our village just for an hour?" I said, "No, he is very busy and is 1,000 miles off." "Suppose we pay his railway fare, will he come?" "He may." "What would it cost?" "It will cost Rs. 60 or 70." "Let him not come then!" Their inference may be illogical, but their hearts are sound. They remember Stanchfield, Wishard. They remember that young general secretary, Haworth. They will welcome him. That is the greeting they send to you through me and my colleagues. "Come and see us; show us your faces." They will appreciate it if you come.

Last December I had the privilege of taking certain Training School students with me. I told them what difficulties they would have to undergo—no proper food at proper times. They would have to walk—they would have to go in bullock carts; but they said they would be prepared to undergo any difficulty. They came and worked with us for fifteen days; they helped us considerably. I thought they were a great help, but when we parted from them they said, "Mr. Swamidoss, we are going to spend one day alone with God before we go back to the Training School. We have seen a vision of the opportunity for service. We are going to spend one day alone with Christ, that we may not forget these impressions." I felt it. I am sure you will also feel the same. When you are fed-up with your local work, just come to us and you will go back refreshed and strengthened. All glory belongs to him who chose us and sent us. For, after all, what have we done and why should these be so grateful?

The National Council made a big mistake in selecting weak men for the Rural Department. Who are our rural secretaries? See how poor we are in health. Our educational attainment is nil. Our brain power is nil. If any success has come so far, it is because the Master is using us. The work is growing by leaps and bounds. All praise to him. It is his doing and none of ours.

We began with three secretaries, and to-day we have on our staff twenty-one men, including those in the Training School and Mr. Stanchfield. I never realised that we had so many. Then there was a time when we struggled hard to support our first society. Our societies began to increase so slowly that there was considerable disappointment. To-day, after four years, we have eighty co-operative banks, with a working capital of one lakh of rupees. There are 8,000 members of the banks, and 400,000 people are helped through these members. We were sometimes surprised; we did not realise it. All the while we were feeling that we were progressing very slowly, we were not able to satisfy the people. But the Lord has been working secretly and silently. Then we have the Central Bank, which finances all these co-operative banks. A few months ago Mr. Frohlich, a consecrated business man who is in charge of the bank as secretary, was at his wits end to find money to finance these co-operative societies, but last week he was reminding me that his bank has a

sufficient supply of funds to provide for the starting of several more societies. Oh, money is coming; the Lord is sufficient, he can send everything.

Then you may ask what results we have seen. Let me tell what some of the co-operative societies have done in different parts.

Mr. Jacobi was telling me that in one of the districts a moneylender loaned the people a sum of Rs. 1,500, and he was recovering 48 per cent. in the shape of interest. The people came to Jacobi, stated their condition, and he started there a bank, and in a lump sum they paid Rs. 1,500. Whenever the moneylender saw Mr. Jacobi he would say, "You have ruined my business." The last time Mr. Jacobi met him, he said he was going to Benares on a pilgrimage. I wish more of the moneylenders would go to Benares.

Then another instance. There was a moneylender who loaned Rs. 700. He was not sure of getting this money back. When we started the society they had not much money, but this man was helping our secretary and finally had his money repaid. He knew our secretary came there not to see that the money was lost, but to see justice done. That moneylender is a caste man, but whenever he sees Stephen he asks him to come to his house and have at least one meal. I wish such men would stay there, and not go to Benares.

I shall tell you now how some individuals have been helped. Jacobi tells me that there was a tailor who was getting a small income. He became a member of the co-operative bank, borrowed a sum of money, bought a sewing machine, and has now a shop of his own and also has two apprentices under him. That man is grateful to you. He has a status among his people. I could go on multiplying instances like this.

We have done something to relieve the economic pressure, but we feel that after all we have not touched the vital problem. The time has come for us to sit down and plan to make these people more comfortable. It is good to have money to pay off debts, but that is not sufficient. Here is our business, here is our need. We want men who will devise means to increase the wage-earning capacity of the people. These people are poor, but they are ashamed to be beggars. I will tell you of a sight I saw in South Travancore. Manuel and myself were returning from the beach to our quarters, and there at a distance a woman was seen bending and picking up something. I said to Manuel, "What is it she is doing? Let us go near and see." She was picking small fish, and, because she could work more rapidly so, was putting the fish into her mouth. Then when her mouth was full she would transfer the fish to a bag at her side. She wanted to get as many as she could. After a while, when she looked at us she was ashamed. She blushed, as much as to say, "I, too, have a right to live in this world. You are

happy: why am I like this?" I offered her four annas, but she would not receive it. She had the self-respect to tell me that she was not a beggar, but after a good deal of persuasion she finally accepted it. What can we do for that woman? I don't find any difference between her and my own people.

The following day Manuel and myself were returning from Kalliel estate. It was five in the evening. I saw a group of people walking, though we were going in a bullock cart. I saw half a dozen boys. There was brightness in their faces, in their eyes, only they were half-naked, with just a piece of cloth round their waist. They were tired, so we asked them to come into the cart and ride with us. In the course of our conversation, they said they left their homes in the early morning at five, and walked eleven miles to reach the place of work at nine. After five they were returning home. When I asked them what they received, the reply was, "Two annas a day." They were so happy to mention that figure. I found that two boys were members of the same family. Their father was dead, but they had to support their mother and two sisters and a brother. The boys were only 11 and 13 years of age. They were the bread-winners. They walked 22 miles a day to find food for six souls. Young though they are, they are thrown out into life to struggle without improvement or training. Nobody thinks of them. Is it not time for us to sit down and think how we can help these boys to help themselves to increase their wage-earning power?

In the Ceded Districts I feel there is a great need for our service. I am glad that Washington is in our ranks. He is teaching weaving in a boarding school. He wrote to me the day before yesterday that he is manufacturing tents. They are ready for sale. Those that want them please apply to Washington, Chingleput, Rural Department. There is a great need for starting the weaving industry. We want men and money, and above all we want men who really love this work.

In Malabar the Basel Mission people are about to close their factories. The workers there will be thrown out of work. It will be a great loss and hardship to them unless we organize an industrial co-operative society for directing their trade. They turn out beautiful cloth. Here is a chance. If you lose it you are hindering the progress of the Kingdom of God in Malabar. How helpful it would be to rear their own poultry and find a market for the eggs. We want a man to-day who will give his life to encourage this industry. The time has come for men who will really think out these problems and work out a practical scheme.

Another message I bring from the village is very urgent. They want educated men there. They need somebody who will be on their side and take up their cause. They are duped by the Government subordinate officials. They are duped by the policemen, in fact, by every man who thinks he has a chance to rob them. I was at Kalliel six months ago, visiting Gopalakrishnan. There are near the estate some

hill tribes. Twenty or thirty of them came to us with their old-fashioned weapons and spears. They are very expert marksmen. I got into conversation with them. They said, "Sir, that is all right, but what is the use of Government officials and educated people? I suppose you are a Government official. You dress well. What is your job? We do not want educated men here. They are a terror to us." Do you know what had happened? They sold to an English firm some hundreds of acres at the rate of Rs. 15 per acre. That was cheap. They are terribly afraid to see a white man, so they engaged a broker, who transacted the business and was expecting his commission. He got Rs. 15 per acre and gave them one rupee per acre, and afterwards he said, "Where is my commission?" These people went to the postoffice to send a petition to the Government requesting help. The postmaster said, "I can send your message in two ways, by letter or telegram." "Send a telegram if it goes quick—how much will it cost?" "It will cost Rs. 20." In their eagerness to get justice done they paid the amount. The postmaster took the money, and in the presence of all told them that the message was going and an answer would come very soon. And the answer is still coming. The people say, "You are Government officials, you are educated people." Is there not an opportunity for us to defend these helpless people from oppression? They are our own countrymen. We cannot do any good by quarrelling with the Government officials. See them personally, and they will help you and take your side.

What about the boys? After all, the future of the Indian villages is in the boys. We have started co-operative societies, and that is very good. Fathers and mothers are benefited. There are 250 women members in our co-operative societies, mostly widows. What a relief it is for them to become members. But have you ever given thought to this subject of boys? I don't see any difference between my own boys and those village boys. I think of my children every night, I think of my plans for them. My wife cares for them, for their food. We have a well worked out programme for our own children, but these village children are just as important to the country as our own children. The boy is sent to the school when he is five or six years old to be out of the way of the mother, that he may not be a nuisance to her. The routine teaching of the village school-master kills the spirit of the boy. He is treated like cattle. You should see those rods and canes, and the lashes on the back of the boy. When they are eight or ten years old, what happens? The father finds it hard to maintain them. He just sends them out into the field to help him, and the boys forget what they have learned. They are thrown out into the world, which wrecks their whole life. I remember boys who have gone to the jail and some have returned. Nobody thinks of them. Nobody plans for them. Perhaps they are not as important as your own boys. That is true, but they are Jesus' boys. That thought comes to

me again and again. Think of Jesus Christ: how fond he was of children. He loved them, he hugged them. He blessed them. Surely he expects us to follow his example. You are having Boy's Work in the cities. You want to see the Director of Public Instruction and other big officials. We will give you complete freedom. It is a soil ready. Won't you work out a scheme for our boys? You can work out a standard for our village boys. It does not cost you much, but your enthusiasm will catch. Who will care for these boys?

You have seen the need. You have seen our problem. You have seen our inability. We want men. Do not think that the Rural Department is the dumping ground for the secretary for whom you have no need. I asked a general secretary if it were not much better to get men recruited from the city Association for this work. He said, "Yes, it is very good": and when I asked him to relieve a certain secretary for our work, he replied, "He is a very valuable man, we cannot spare him." Yesterday I spoke to another general secretary. He was very enthusiastic, but he said, "Only do not think of my men." I am convinced every day that rural secretaries must be recruited from city Associations. If you think that rural work is important and worth while, it is worth while to pay a price. I am very thankful to the Madras Association. They have set the example. They have given us one secretary, Manuel, the Boys' Work secretary there. What an inspiration it is to work with him. Every time I go to Travancore I come back a new man after being touched by him. What a consecrated man he is. Madras is now giving us another man. Jayakaran is coming to the Rural Department, a man who has had Association training. Don't you think it is worth while for other Associations to make this sacrifice?

Before we close I want you to realise the situation. Remember the Lord once more. He has been speaking to me the last two or three days in unmistakable terms. The hope of India, the ideal for India, is to serve the Lord. Let us demonstrate by giving our best men and our best sympathies. It is worth doing. How necessary it is for us to do as Jesus did. He went about doing good.

"Simon, son of Jonas, Lovest thou me? Feed my lambs."

D. SWAMIDOSS.

THE INTERNAL RELIGIOUS LIFE OF LOCAL ASSOCIATIONS

A GROUP of secretaries such as this need not be reminded of the vital importance of the religious life of our Association. It may be helpful, however, to refresh our minds by a brief summary of conditions, which make it even more necessary to-day than heretofore that there should be a vigorous, living expression of the faith by which we live and in which we expect to overcome the deadening influences of the world.

The marvellous expansion of our movement demands that special attention be paid to the foundations of new work, and to the superstructure on older undertakings. Each local Association must have in it the power of self-support and self-expression and self-propagation. It must be alive. It must know how to draw upon the resources of God for its needs. It must understand what the will of the Lord is for its service, its programme, and its leadership. There is great danger of disunion, misunderstanding, and rivalry, of distrust and distemper, from sheer largeness and lack of intimate contact.

A host of new secretaries have joined our ranks. Many are new to India. Many more are new to the Association and its traditions, its loyalties, and its aspirations. The strain of isolation, of heavy burdens, of unaided efforts lies before them. There may be withdrawals. There are bound to be reconsiderations and disillusionments.

Great numbers of laymen have become supporters and officers for the first time in the Association. They are energetic men, able, willing to be led, anxious that the Association should serve their people. But they do not fully appreciate the peculiar genius of the Association, its necessary limitations, its proved methods, its dependence upon personal influence. Some are dominated by ideals prevailing in Government circles, others by business, others by Christian professions which do not operate along lines of committee organization and voluntary leadership.

Material prosperity, the comparative ease with which large sums of money have been secured for war work, and the responsive attitude of the public to our appeal for equipment and plant, tend to weaken the sense of stewardship. Easy come, easy go—and second-rate, half-thought-out plans are followed out, where greater thought, more earnest prayer, and more accurate study of conditions would have made for permanency and safe progress.

Great expectations assail us. The public look to the Association to perform impossible things: to achieve the unity of Christendom; to convert bonds into huts, and bond-

holders into Christian stewards; to furnish untrained women with an opportunity of proving the right of woman suffrage, and the superiority of social leaders over mere trained secretaries in conducting the business affairs of the Army Branches. We are asked to demonstrate the value of our Association by proving that the Christian element is merely incidental; that cleverness and ability to run tamashas are really more essential than piety and a passion for the salvation of men. And on the other hand, we must not fail the expectations of earnest men who long to see vital religion applied to the minds and hearts of men in man-fashion, by manly men, in the name and spirit of the living Christ. We stand to make a great contribution to the power of the Church by our faithfulness to her teachings and her corporate life, or to deal her a stunning blow by our forgetfulness of her claims upon us and of her contribution to our personal and Association history.

We face a period of reaction and relaxation, perhaps of indifference and coldness, bound to follow the strain of war and nervous excitement. On what, in whom, are we to rely? Discouragement, doubts, perhaps failure, will be the lot of each one of us in the ordinary course of things. We shall be tired. Our members will be fagged. Our supporters will want to recoup their expenditures under war demands. Associations will be tried by fire, the fire of want, of unsatisfied demands, and of impatient leaders.

If this is an approximately accurate statement of things as they are, we need to consider our resources of spirit, mind and leadership, to count the cost of success and prepare to pay it.

The object of our work is to create an atmosphere which will awaken in all members a desire that Christ's purposes may be realized in individual and social life throughout the world. This is the minimum. We must furnish an outlet by which those desires may be made effective.

As secretaries, let us begin with our own life. How do we express our loyalty to Jesus Christ? What is the motive that lies behind all our life? Are we sure that it is "the love of Christ that constraineth us"? Do our use of time, our physical habits, our mental activities have their conscious origin in our determination to bring about the supremacy of Jesus Christ in the lives of men? How seriously do we consider our need of his life within us? A sense of lack, of utter humility, is often missing. Without it we shall never draw upon the resources of God, and without God's resources his purposes cannot be accomplished. I believe that we fail to see the need of the men of our community and, therefore, to undertake measures on their behalf, because we have not taken time to study Christ's plans and methods. Christ's promises, his plans and methods are revealed to those who commune with him in quietness sufficiently to enable him to nerve their wills and enlarge their hearts. We are often unable to venture out in faith because we are lukewarm in our compassion or fearful lest failure bring disgrace upon the cause.

Where there are two or more secretaries, daily prayer together helps to unite minds and efforts. One loving heart kindles another. The power of two men united with each other and with Christ is enormous.

The secretary who is alone must have similar fellowship with some of the members of his Association. Furthermore, there is no more effective service he can render the Association as a whole than to form a little group, an inner circle, who shall meet regularly to consider on their knees the needs of the community and the Association's responsibility. This was Jesus' method, and from such circles throughout the ages have sprung the great missionary movements which have planted the Church on every continent. The organization and conduct of such a circle is not simple. It demands much thought, prayer, and earnest effort.

The more public religious activities, such as Bible study classes, public meetings, and even personal evangelism, often fail because of lack of planning and guidance. I believe only too often the secretary carries all the responsibility instead of relying upon a Religious Work Committee. One of the great objects of the Association movement is to develop laymen for religious service. Nothing develops a man so effectively as responsibility. We must keep close to these committee-men, but they, not we, must be the real leaders of the peculiarly religious programme.

Ours is an Association which aims at leading young men into companionship with Jesus Christ. Twenty-four hours a day, 365 days a year, we must plan and work and pray to this definite end. No Bible class should be formed without a definite idea of how it will contribute to this end. No meeting and no interview should be held without serious consideration of its usefulness in this connection. The value of the single eye cannot be over-estimated. Ships for high speed are built to a point, and an Association to be effective must concentrate its attention upon this primary purpose.

The great need of the Christian community, whether Indian or European, is for an opportunity to participate in ventures of faith which will demand sacrifice, enlarge vision, spiritualise human relationships, and demonstrate God's ability and willingness to work miracles. Men to-day want the miraculous. They want to believe in a God who *performs*, not merely one who promises. No philosophy of prayer, no doctrinal teaching, can so inspire devotion and worship as can the accomplishments of definite objects which benefit men. Our task is continually to promote adventures in service and faith. It is not the possession of splendid equipment, large membership or public approbation that calls forth the enthusiasm of either our membership or neighbours. It is the struggle, anxiety and unyielding determination to accomplish a practical result. It is during the campaign for money or for a building or for new members that enthusiasm and genuine satisfaction are felt in an Association. The deadest

Association I know has one of the finest plants and one of the largest opportunities in India.

Among the lines of efforts which arouse enthusiasm, strengthen faith, and give cause for thanksgiving to God on the part of many, may be mentioned (1) efforts to increase Bible study; (2) personal work with individuals, both to bring them to Christ personally and to bring those already disciples into more active and regular attendance at Church, and into the Church's active life; (3) extension work, such as classes for working boys, educational lectures to working men, and Sunday schools in chawls or villages. (4) The maintenance of small groups who will meet regularly for intercession on behalf of definite pieces of work, is difficult, but tremendously well worth while. It might be embarrassing to ask ourselves whether everything that our Association is doing is to our knowledge borne up in prayer by a considerable number of our members collectively. (5) Lectures dealing with the help which may be secured from Bible study are often difficult to arrange, and still more difficult to popularize. But with our belief in the message of this book, we are bound to draw others to share the blessings which it offers. Men are asking questions about science and Christian doctrine, social reforms and Christ's principles, war and our belief in a loving righteous God, and peace in a world where rival theories of God's will for men engender religious antagonism and bitterness. We have a duty to meet the opportunity which those questions set before us. (6) Then there is the never failing need for money. In India the National Missionary Society and our own Rural Department are, along with many other agencies, tackling the stupendous problem of life in the villages. When men realize that great issues are at stake, issues of life and death, they will give money lavishly. Surely the need in India warrants the collection and expenditure of huge sums for these two agencies alone. Such collection is pre-eminently a religious duty. It requires religious faith and enthusiasm. Only spiritual forces can overcome the short-sightedness, selfishness and indifference which keep men from giving to the point of sacrifice.

We believe in the holy Catholic Church. We are convinced that the divided Church we see is not divided because of God's will for it, but in spite of that will. Because we believe in the ultimate triumph of Christ's ideal, that all shall be one, we will strain every nerve to unite the men of different communions in common service to men in the name of Jesus Christ. While we work for union, we will also urge men to loyal co-operation within the communion to which they belong. We will serve the Church personally as secretaries and we will search for means by which our inter-denominational Association may hasten the realization of the Church's aspiration for unity,—unity of purpose, unity of spirit, and unity in practical service. *We can hasten*, but

unless we know the mind of Christ regarding the details, the ways and means he approves, we *may hinder* greatly the great object of his hopes. Let us seek the counsel and co-operation, therefore, of thoughtful, devoted men of all communions, praying with them and for them, working through them and with them, accepting all the help they can give and rendering all the assistance we can, to make Jesus Christ the most conspicuous factor in the life of India.

I would like to suggest that every one of us periodically review a book, entitled *Principles and Methods of Religious Work for Men and Boys*, published by the Association Press, New York. It abounds in practical suggestions, based upon long experience in the North American Associations. While many of the methods would not work in India, they suggest measures which would work here. I have seen nothing so well arranged and suggestive.

In closing this paper one is bound to ask whether he really believes the repeated assertion that "intercessory prayer is the greatest unused force for the extension of the Kingdom of God, and whether he is satisfied that in his own life this great force should be so little used. For, after all, each of us knows that the problem of the Church, and of our Association in the Church, is intensely personal. God calls to-day, as he called Isaiah twenty-six hundred years ago, saying, "Whom shall I send, and who will go for us? Then said I, Here am I; send me."

W. B. Smith.

THE ASSOCIATION AND THE BOY SCOUT

> "I promise, on my honour, that I will do my best:
> To be loyal to God and the King;
> To help other people at all times;
> To obey the Scout Law."

WITH these words on his lips, and his hand at the half salute, in the presence of a group of boys like himself, a Scout enters the great brotherhood of boys which the genius of Sir Robert Baden-Powell has called into being, and which, in the short space of ten years, has flung around the world a new desire for clean living and right thinking, a love for the strenuous outdoor life and a bond of mutual sympathy among the boys of all races, classes and creeds. To-day the Boy Scout movement outstrips every similar organization, not only numerically but also in the great flood of boyish enthusiasm it has let loose. There are few English communities which have not felt its uplifting influence upon its boy life. In Scotland the movement flourishes splendidly. In Ireland its numbers are comparatively small, but are increasing steadily. In Canada, Australia, New Zealand, South Africa, India, and most of the British Colonies, it has secured a firm foothold which not even the accident of war has weakened. France, Italy, Rumania, Holland, Belgium, China and Japan have national organizations embodying all the ideals set down by Baden-Powell in his epoch-making *Scouting for Boys*. It is to the United States of America that we have to look, however, to see scouting in its greatest development.

In these countries nearly three-quarters of a million boys are to-day striving to work out in their own lives the ideals set down in the Boy Scout Law. In its English form (there is really nothing essentially different in any of the others) the Scout Law reads as follows:

1. A Scout's honour is to be trusted.
2. A Scout is loyal.
3. A Scout's duty is to be useful and to help others.
4. A Scout is a friend to all, and a brother to every other Scout, no matter to what social class the other belongs.
5. A Scout is courteous.
6. A Scout is a friend to animals.
7. A Scout obeys orders.
8. A Scout smiles and whistles under all difficulties.
9. A Scout is thrifty.
10. A Scout is clean in thought, word, and deed.

The Scout Law is *all* positive—it is in *no* sense negative. There is not a single "Don't" about it, and it does not inflict upon any boy conditions which, being peculiar to boyhood, cannot be fulfilled throughout life. Here is the right way—

tread it; here is the right word—speak it: here is the good deed—do it. In reality Scouting is an expression of a boy's religion, and I have no hesitancy in saying that the Scout clings to the principles of his Law with a far greater faith and allegiance than many a professing Christian to his creed.

The aims of the Boy Scout movement will best be stated by quoting from the official publications of its two greatest branches. The first paragraph in the British organization's booklet, *Policy, Organization and Rules*, reads—

"The Aim of the Association is to develop good citizenship among boys by forming their character, training them in habits of observation, obedience and self-reliance—inculcating loyalty and thoughtfulness for others—teaching them services useful to the public and handicrafts useful to themselves—promoting their physical development, and hygiene."

On pages 11 and 12 of the official handbook of the Boy Scouts of America we read that

"The great aim of the Boy Scouts of America is to make every Boy Scout a better citizen. It aims to touch him physically in the campcraft and woodcraft of the outdoor life, in order that he may have strength in after days to give the best he has to the city and community in which he lives, as well as to the nation of which he is a part. It seeks to develop him by observation and the knowing of things far and near, so that later on when he enters business life he may be alert and keen, and so be able to add to the wealth of the nation. It teaches him chivalry and unselfishness, duty, charity, thrift, and loyalty; so that no matter what should happen in the business or social or national life, he may always be a true gentleman, seeking to give sympathy, help, encouragement, and good cheer to those about him. It teaches him life-saving, in order that he may be able, in dire accidents and peril by land and sea, to know just what to do to relieve others of suffering. It teaches him endurance, in order that he may guard his health by being temperate, eating pure food, keeping himself clean; so that being possessed of good health, he may be always ready to serve his country in the hour of her need. It teaches him patriotism by telling him about the country he lives in, her history, her army and navy, in order that he may become a good citizen and do those things which every citizen ought to do to make the community and land that he lives in the best community and land in the world."

In another paragraph of the American handbook we are informed that

"Scouting presents greater opportunities for the development of the boy religiously than does any other movement instituted solely for boys. Its aim to develop the boy physically, mentally, and spiritually is being realized very widely. The movement has developed on such broad lines as to embrace all classes, all creeds, and at the same time, to allow the greatest possible independence to individual organizations, officers, and boys."

On this point the British organization lays down as Rule 3 (in *Policy, Organization and Rules*) the principle that

"It is expected that every Scout shall belong to some religious denomination and attend its services."

We thus see that the Boy Scout movement aims to deal (as does also the Y.M.C.A.) with all sides of the boy's life—to deal with him intellectually, physically, socially and spiritually.

But scouting has not alone relied upon a high idealism for its success. It has, in addition, recognized, as have few

other organizations, the fact that boys are boys and will *be* boys. Scouting offers the boy activities which naturally appeal to him. It provides him with a wide scope for the expression of his individuality. It gives him real responsibilities. It offers attractive incentives to self development—badges, decorations, etc. These are awards which *all* scouts can earn—not simply prizes for the one or two who win the race. All along the line scouting calls for the best that a boy has to give—and such an appeal "gets" the real boy every time. In addition, scouting provides an all-year-round programme of activity which never flags or allows of time for slackness.

Boys when left to organize their own play—and, for that matter, mischief too—form themselves into groups or "gangs." These usually consist of from five or six to nine or ten boys, who acknowledge one of their number as their leader. Scouting recognizes this principle of boy psychology by making the gang, in the form of the patrol, its unit of organization.

The scout patrol consists of from six to eight scouts under the sole direction of a Patrol Leader chosen, either by the patrol or the Scoutmaster himself, because of his strength and stability of character. In commencing scout work the most approved method of procedure is to start in with but one patrol of six or eight boys. These the Scoutmaster trains in the fundamentals of scouting. When they have passed their "Tenderfoot Test" and reached a certain standard of efficiency as Second Class Scouts, two or three of the most capable are appointed as Patrol Leaders and sent out to recruit their own patrols. In this way scout brings scout.

Having obtained his recruits and founded his patrol, each Patrol Leader is allowed to train his boys in everything needed for their preliminary or tenderfoot test, and then for their Second Class tests. The Patrol Leader thus keeps his own knowledge fresh, and is led, of necessity, to forge ahead with his own preparation for higher grades.

For all the deficiencies of the patrol the Scoutmaster holds the Patrol Leader responsible. By actual experience, therefore, he gets an invaluable training in leadership. He soon learns that he has got to live up to every principle of his Scout Law, if he is to expect his patrol to do so. Recently an East London Scout said to a visitor to his troop: "Please Sir, it's just this way. The moment I get off the track the whole patrol goes to pot."

In scouting we follow methods of instruction which are beginning to find some recognition in the programmes of advanced educationists. In teaching the boy the rudiments of first-aid we do not sit him down in the uncongenial atmosphere of the lecture room, deliver a discourse to him on the difference between occipital bones and phalanges or explain why the turbinates are not called something else. We tell him, instead, to feel himself all over and count the number of prominent bones he has. When he has located

one in each leg, and perhaps one more in his head, we carefully correct his mistakes.

In fire-lighting we do not start with a lecture on inflammability, combustion and oxidization. We give our boy a bundle of wood and some matches, and tell him to light a fire. After he has burned all his matches (and perhaps his fingers, too, in the effort) and at best kindled a raging bonfire which he finds unapproachable for cooking purposes, we have him in a humble mood and eager to learn the right way of doing it.

After he has fried his meat ration to cinders, cooked potatoes beyond the powers of human recognition, and burnt a billy-can (probably yours) beyond all hope of repair, he will look on very eagerly while you show him how.

When our young hopeful has broken the Scout Law, smashed every ideal we have set before him and got himself into all kinds of trouble, we have but to call for the repetition of the broken law and ask if his "Scout's Honour" hasn't suffered.

Excellent as scouting is in its aims, its methods and its idealism, it is absolutely futile to expect good results from it except where healthy, virile leadership is available. It is not every man, therefore, who can properly fill the Scoutmaster's post. He who would must be a man of vision. He must be able to see and appreciate the boy's view-point. He must study the individuality, the home environment and the character of each of his boys. He must often sacrifice personal pleasure and comfort. He must learn to lead, to say "Come on," rather than "Go on." He must "play the game" with the idea of really serving his younger brother. He must so order his own life that it shall be an unimpeachable example to his charges. He must be absolutely fair in all his relationships with them. He must expect and be prepared to meet many disappointments. These things are not all easy, but they represent the true scout way. For the man who can, and will, thus give himself up to the welfare of a troop of scouts, there will be one of the greatest rewards any man can ask—namely, that of having had a real share in the training of a group of boys for lives of useful service to themselves, their homes, their city, their empire and their God.

I cannot say what part the Y.M.C.A. in Great Britain played in the beginnings of the Boy Scout movement, but I might venture, with reasonable assurance of its correctness, the assumption that its part was not large, for even to-day boys' work in the English Association is little more than in its beginnings. Scouting now, however, has a considerable place in the boys' work programmes of many British Y.M.C.As. In the greatest of all of them, London Central, boys' work activities are confined almost exclusively to the conduct of a fine scout troop (Lord Kinnaird's Own).

On the North American continent, both in Canada and the United States, the Y.M.C.A. practically pioneered the Scout movement. The International Committee in New

York set aside one of its ablest boys' work secretaries, Mr. John L. Alexander, to direct it in its beginnings—and this he did from the International Committee offices until the Boy Scouts of America had been incorporated and firmly established as a separate organization. To Mr. E. M. Robinson, another of the International Committee boys' work men, belongs much of the credit for consolidating into one national organization the various "scout organizations" which sprang up in different parts of the United States between 1908 and 1910. Chapters VI and VII of the official handbook of the Boy Scouts of America were written, respectively, by John L. Alexander and Dr. George J. Fisher, Secretary of the Physical Department of the International Committee. Many Y.M.C.A. men hold, and have held, important positions in the scout organization. Eugene C. Foster, now of the International Committee boys' work staff, for instance, was Scout Commissioner for the city of Detroit for several years.

In the early days of the movement in America there were few Y.M.C.A. boys' departments which did not have their own Boy Scout troops. Some of these have been continued through all these years with good success, but the general policy has tended towards the abandonment of troops maintained in Y.M.C.As. under Y.M.C.A. auspices. This has not, however, come about as a result of any difficulty between the Y.M.C.A. and the Scout organization, or because of the development of any dissatisfaction on the part of the Association with the aims and methods of organized scouting.

The very nature of the scout programme made it possible to conduct troops in headquarters with much less equipment than the usual Y.M.C.A. boys' department and without salaried leadership. Because of this, and also because of their recognition of scouting as an aid to the solution of their own boy problem, a great many churches, Sunday schools, boys' clubs, playgrounds, public schools, settlement houses and other institutions organized troops. The programme of activity upon which many Y.M.C.As. had built their hopes was thus appropriated by other boys' work agencies. Some boys who had been in the Association abandoned their membership for the sake of the church or school organization. Others in the local institutional troops were deterred, by a feeling peculiar to boyhood, from participating in the other activities of the Y.M.C.A. because of its maintenance of a rival scout troop. Association membership thus suffered in two ways, and for these reasons, and one other which we shall note below, the Y.M.C.A. scout troop is, in most North American Associations, a thing of the past.

To-day the progressive Y.M.C.A. boys' department looks upon itself as a community organization. It has got far away from the narrow idea of conducting a mere boys' club on a downtown corner, and has adopted the wider rôle of a city-wide institution vitally interested in every movement and every influence affecting the boy life of its community. It thus interests itself

in the organized Sunday school class movement, in school and inter-school sports and athletic meets, in juvenile courts, in educational and social reforms, and in many similar activities, among which the propagation of scouting is by no means the least. It encourages churches, boys' clubs, Sunday schools, social settlements, etc., to look upon it—not as a separate and *competing* organization—but as a co-operating institution —one ready at all times to help them in their own work. Owing to the fact of the Y.M.C.A.'s usually superior premises and equipment, and its definitely trained leadership, its services are usually much in demand by these other organizations. We thus find in many cities that the Y.M.C.A. is the centre of all boys' work activity, rather than merely one more institution struggling alone at one edge of the same great problem.

Up to this point this paper has dealt with the subject from an almost exclusively Western standpoint. This has necessarily been the case because of the writer's lack of Indian experience. But the experience of scouting in its relationship to the Y.M.C.A. in Western countries, has, I believe, lessons in it which the organizations in India would do well to take note of. If I were to summarize these lessons I would do so as follows:—

First:—Do *not* organize Boy Scout troops in your boys' departments. (I think I would here make an exception in the case of the Rural Association, in which, owing to the smaller numbers it has to deal with and also the non-equipment nature of its work, scouting might be found the best form of activity for its boys' work).

Second:—Encourage the formation of Boy Scout troops in all suitable institutions in your towns and cities.

Third:—Present the work of the Scoutmaster to your senior membership as an ideal form of social service.

Fourth:—Make the Association building a centre for the training of Boy Scout leaders and of inter-troop activity.

Fifth:—Actively participate in the local scout association's work. There is perhaps no one in a better position to act as local scout secretary than the Y.M.C.A. worker. A glance through the last Annual Report of the Boy Scouts Association in India shows that there is more than one vacant scout secretaryship in India, and most of them are in Y.M.C.A. centres too.

By these and other similar forms of co-operation with the Boy Scout organization, the Y.M.C.A. can play a very large part in the character training of thousands of boys, the great majority of whom might otherwise never come under the influence of "The House of the Red Triangle."

FRANK C. IRWIN.

THE RELATION OF THE NATIONAL COUNCIL AND LOCAL ASSOCIATIONS

(1) *The Indian Association's Recent Development.* The extraordinarily rapid expansion that the Associations in India have had during the past ten years has been responsible often for the fact that "circumstances," rather than "forethought" or choice, have been the determining factor in much that has been done. The National Council itself is perhaps the best illustration of this growth, and the Army Deparment an illustration of an emergency measure so far-reaching that no one could foresee or forecast; hence action had to be decided by circumstance alone. I often recall the National Council as

A PORTION OF THE CONFERENCE AT BREAKFAST

it was when I first came to India. Located at 86, College Street, in two small offices, with one clerk and two secretaries, a committee that was almost purely "*nam ke waste*," and with a budget of Rs. 5,000 per annum. Compare that with the National Council as it is to-day, with a three-story building of its own, with a staff of thirty-five secretaries, a strong, virile, responsible committee, and a budget for the ensuing year that calls for an expenditure of over 16 lakhs of rupees. A truly wonderful and almost dangerous expansion. And the Army work, located in two or three centres before the war and unknown to the military authorities, suddenly faced with a tremendous opportunity and obligation by the war, demanding equipment, money and men far beyond anything that India had dreamed of. In a measure unprepared for it, except in

faith and unbounded energy, financial budgets good for the day were hopelessly inadequate three months later, and policies planned for a year became inadequate almost before they were put into operation. Such has been the life and experience of the Association for the past four years, with the result that almost without anyone's knowledge or realization action has tended to become precedent, procedure has tended to harden into fixed policy, and relationships have sprung up, some good and some harmful, which may, if carried on without a checking-up, affect the movement seriously for good or harm. It is, therefore, well that some one place before us anew the fundamentals as the basis for a discussion on this question. Such is what this paper aims to do.

(2) *Democracy, the Thought of the World.* Perhaps the foremost thought in the minds of most people of the world to-day, is the thought or idea of freedom or democracy, home rule or self-government. The awakening in country after country around the globe bears testimony to this fact. The great world war to-day represents, more than anything else, a tremendous struggle between the forces of democracy and autocracy. Also I believe that the Association is one of the foremost democratic organizations of the world to-day for men, and that a part of its great and rapid expansion into a world-wide organization has been due to the fact that it is founded on Christianity, brotherhood and service, the best foundation for democracy that I know of. Take this away and this great organization, so admirably built, will sooner or later die.

(3) *The Local Association.* As I travel from place to place all over India, I am constantly being asked by all sorts of people, "Who is the Y.M.C.A.? What is the Y.M.C.A.? It is an American thing, is it not?" and other similar questions. And I have to say, "No, the Y.M.C.A. is not Dr. John R. Mott, Sir Arthur Yapp, nor K. T. Paul, nor is the Y.M.C.A. 124, East 28th Street, New York; 13, Russell Square, London; nor 5, Russell Street, Calcutta." Neither is it American or British or Indian exclusively. It is an *Idea:* born in the mind of a man, a Britisher and a Christian, because of his realization of the needs of young men, and based on the Red Triangle for the individual man and on service, culture and friendship for the men of the world; the transplanting of this idea to the minds of others, thus carried from city to city, country to country, continent to continent, much as was the torch carried from clan to clan among the Scottish Highlanders in days of old.

When this "Idea" is found in the minds of a group of men, and they band themselves together for the purpose of developing themselves so that they can live it and be able to offer it to others, then you have a Y.M.C.A. Who is the Y.M.C.A.? Manhood; What is the Y.M.C.A.? A group of men banded together; Is it American? No, not exclusively, though it is found in America; Is it indigenously Indian? Yes, if this idea has been planted in the minds and hearts of India's young men.

No, if not so planted, nor will buildings, money, trained leadership, prestige or anything else make the Y.M.C.A. indigenous to India, or any other place, without the idea being at the bottom of it all. But when the idea is there, we have formed automatically a *local Y.M.C.A.*, unaffiliated to any other, or to any organization, independent, autonomous, complete, the fundamental unit in the structure.

(4) *The Internal Development of the Local Association.* Then follows the internal development or organization of this group, with the election of honorary office bearers and the formation of committees to whom power is *delegated* for installing the necessary machinery for the carrying on of the work (finance, activities, etc.). Later follows the renting or purchase of a meeting place or building. To supervise and care for this and to help with the now enlarged activities an employed officer is necessary, and the secretary appears in the organization, responsible to the committee that employs him, and to be their servant. Later still, with the development of the work, other men are secured and the departmentalization of the work takes place, resulting in a complete equipment and staff—all for the carrying out of the *Idea* back of the whole machinery. It is still a local organization, independent, autonomous, complete, with power vested not in the employed staff but in the lay committee that employs them, and that represents the entire membership. Here, then, we have a unit of organization, of control and of power, delegating some of this power to the employed staff and looking often to them for advice and perhaps guidance, because of their expert and technical knowledge.

(5) *The Federating of Local Associations.* The next step resulting from the extension of the *Idea*, either by the parent organization or by the development of a new and independent body in a different place (an adjoining city, perhaps), from the exchange of friendly relations, the recognition of a need for co-operation, the desire for further extension and the discussion of mutual problems and difficulties, is a joint gathering (a conference or convention) of representatives of these two, or more, local autonomous bodies. Here a permanent committee, composed of members of the delegations, is elected for carrying forward the purposes mentioned above. Thus we have a National Committee, or National Council (the very name indicating its function), elected by representatives of the local Associations in convention or conference assembled. To this committee are *delegated* certain powers to enable them to carry on the work for which they were elected, but by so doing in no way do the local Associations surrender their sovereign rights. The National Council, though vested with certain powers of supervision and initiation, acts as an advisory and co-ordinating rather than as a governing body, and is responsible to the National Convention which, being composed of regularly elected representatives of local autonomous Associations, is thus finally responsible to the general membership.

(6) *The Organization of the National Council.* The National group so elected or appointed proceeds to organize itself internally, and so we have the honorary office bearers of the National Council. To facilitate their business the Council appoints an Executive Committee with power to act, subject to the approval of the Council. Any two members of the Council can demand reconsideration of any of the Executive Committee's decisions. This Council finds that it needs help, and so proceeds to employ secretaries, who are its servants. Thus come into existence the national general secretaries, their Associates, and the various secretaries for special departments—army, physical, rural, finance, and the rest.

It should be remembered that the national staff, from top to bottom, are entirely responsible to a lay committee of honorary men (the National Council), who are in turn responsible to the Convention (the Triennial Convention and not the Secretaries' Conference!), composed of delegates representing local autonomous bodies (the local Associations), who are again representatives of the membership that sends them to the convention; that the power of the National Council is delegated to it and is held in trust for the furtherance of the original *Idea.* All questions of relationships must be solved in accordance with these principles.

J. H. Gray.

INDIA'S BOYS AND WHAT THE ASSOCIATION SHOULD DO FOR THEM

THE idea of this paper is to discuss the Boys' Work of India, and to mention some of the methods which are being used in work among boys in Indian Associations. The paper also contains a discussion of a few plans for the future.

When I tell you that there are 32 million boys in India between the ages of 10 and 20, you will understand that there is need for a well-balanced, progressive and scientific work among boys.

Let us take a look around the country and note the really superb pieces of character-training being done by various workers. A number of our own men are working along the right lines, and are gaining experience which will be of great value to the work as it expands. Two experienced boys' workers have helped me prepare a picture of the Indian boy, including some of his needs and some of the problems we have to consider when we attempt to help him. One secretary gives this excellent list of some of the things we should bear in mind in working with boys in India:

> We should take into consideration the fact that the home life is shadowed by the purdah system, the narrowing influence of which often makes the mother of the home inferior to her sons. The intolerance of religion and the exclusiveness of caste influence the boy at an early age, but do not supply the ethical appeal of Christianity with the answer it brings. The steps of the boy are so dogged by the fear that he will not pass his examinations that he has never learned to know what a normal play life is. We should study the effect on the boy of the growth of the community as regards such vital matters as sanitation, purity, and patriotic loyalty.

Another gives this description of the Bengali boy:—

His desires:

> He has an intense ambition to do something for his native land, a very vague idea, but nevertheless real, often taking the form of a strenuous defence of everything Indian, be it good or bad.
>
> He desires friendship and will get it, evil, if good is not obtainable.
>
> He desires an opportunity to "act," and loves dramatics of all kinds.
>
> He loves power and will work hard to get it.
>
> He desires short cuts to everything, and rules and regulations are a challenge to find such.
>
> He is beginning to desire hobbies—amongst those observed, stamps, cigarette pictures, match-box covers, picture postcards.
>
> He desires to be good but does not always work very hard to realize it.
>
> He desires to have his own way.

His needs:

> He needs Discipline—strict, wise and loving.
>
> He needs to be taught self-control by a wise system of mingled freedom and control, giving him just as much of the former as he proves worthy of.

He needs to connect belief and conduct.

He needs to broaden his interests and to learn to digest what he reads.

He needs to learn the dignity of manual work, and gain something of its training in his own life."

The boys of the large cities of India to-day are full of the spirit of Nationalism, but there are also evidences of the waning of home influence over them. I have lately had a striking illustration of how the Indian boy is beginning to bring up his father in the way he should go. Appearing at an Allahabad high school to fulfill an engagement, I found the headmaster signing a pile of applications for leave from three hundred of the three hundred and fifty homes represented by his boys. Two days previously the faculty had held a meeting to discuss the closing of the school on account of plague. The decision was that the school should not be closed. When school re-opened on Monday morning the boys learned of the decision of the masters, and on Tuesday only fifty of the younger boys were at their desks.

The boys had organized the strike, visited the homes of wavering boys, persuaded their parents to write letters requesting leave, and succeeded in closing the school. There is no doubt that this is a boys' age. In England when the war opened, two hundred and fifty thousand boys were thrown into the breach to meet the national need, and Mr. Winston Churchill in a recent speech testified to their effectiveness. Recently one hundred thousand Y.M.C.A. boys in America each earned ten dollars during his spare time, and contributed a million dollars to the War Work Council of the Association. There are actually more boys in the Associations of America than there are men.

The remainder of this paper will be given to a discussion of the work being done in India among boys, and to some plans for future work. The information received from various parts of the country is very meagre, but it is at least suggestive. In Delhi, Mr. Park writes that he has a small group called the Star of Delhi Club. They meet in a club room, have a group game programme, and afterwards study Jenks' *High School Boys Problems*. He hopes to expand their activities as time goes on. With regard to his work among the schools he says, "In my work here among the schools I am putting all my emphasis upon the games for the average boy. The work is done through inter-class leagues in football, hockey, cricket, volley-ball and basket-ball, along with group games and the physical efficiency method. The schools all have their school teams, but I have no work for them as such. There is a great tendency to make a kind of professional out of the 'star,' and all my efforts are directed to the mass rather than to the individual. I find it is working and the boys are beginning to enthuse." In Madura, Mr. Ernest gave the hundred and fifty boys who are in the Association's Secondary School, calisthenics, marching drill and group games each evening to different classes. He has held several special tamashas. The older boys of the

school have a literary society. A separate room for boys has helped to develop the feeling of ownership. Calicut has a progressive Boys' Division.

The Rev. Mr. Tyndale-Biscoe's school in Kashmir is not an illustration of Association work, but if you want many a hearty laugh, and incidentally some splendid ideas, you would do well to get the annual report of this school. It bristles with originality, and should be full of encouragement to the man struggling with Indian boy problems. There are doubtless many other fine pieces of work being done in India, in addition to the ones I have named. Calcutta has an all-round work for boys which would bear study. Madras also has such a work.

In Allahabad we have what we call an Honour Scheme which, briefly stated, is an attempt, by a system of honour awards, commendation, and so forth, to arouse, stimulate and maintain interest and participation in constructive undertakings. It is a co-ordination of the Canadian Standard Efficiency Tests, the Boy Scout ideas of England and America, and American Association ideas and methods. The scheme is built around the four-fold needs of the boy—spiritual, intellectual, physical and social, and is an attempt to help him express himself. Back of the whole idea is the firm belief that boys will do great things if they are believed in and are given something to do. When a boy joins the Allahabad Association he leaves the office with three things, a membership ticket showing that he is a probationary member, a knowledge of the Association and its ideals and work (an "old-timer" is delegated to prepare the boy for the test in Association methods), and the third thing he has when he leaves is a task which he is expected to do within a given time. This definiteness has worked wonders with some of the Allahabad boys. We have group competitions to stimulate *esprit de corps*, but I am firmly convinced that the quiet intensive work with individual boys is the most successful thing we do.

One example of what we mean may be illustrated by our test in Association methods just referred to. A boy comes to the office to join. Some boy friend has told him about the Association. His idea of what it is all about is usually very vague. An older boy takes him aside and prepares him for the test, which includes a knowledge of the membership rates, privileges, activities of the various departments and the ideals behind the Association movement. Now all of this information might be given to a group, but it would lose some of its effectiveness, for short cuts in Boys' Work are frequently bad policy. I have mentioned giving boys tasks. One of the saddest things, and one of the gravest things, one has to note in our Association work is the manner in which our boys drop out after a few months or years of work. Even our leading boys and our infant prodigies seem to fade into the distance after a time of intensive work. I think that one of the causes is the way we overcrowd boys

with work when we find them willing. It takes a skilled worker among boys to give them tasks which will keep them on tiptoe, and yet which will not discourage them. One secret in leading the boy of small ability (for after all they are the ones who need us the most) into work is to give him something which you know he can and will accomplish, and then praise him for it, at the same time handing him another task which is a bit harder. Experienced workers among boys have found this matter of maintaining a sustained interest a serious question. A study of individual boys and their needs, and a prescription of activities and work to fit these individual needs, is perhaps the most efficient manner of dealing with the problem.

In connection with the Honour Scheme, we are just now launching what we term the "Order of the Tiger." It is a so-called bravery test. We try to appeal to the imagination of the boy by showing him a diagram of Bombay harbour, and by telling him how ships are sometimes sent out to sea under sealed orders. We make a lot of the fact that the captains of these vessels are supposed to carry out their orders, even if they lead to death. Then we hand the boy a sealed envelope, using, of course, plenty of red sealing wax to make it sufficiently impressive. This is to be opened at a certain time and at a place where we know the boy will have an opportunity of carrying out the directions *immediately*. Perhaps the message is to try to induce the boy seated back of him in school to join the Y.M.C.A.; it may be a physical "stunt" of some sort; or it may be to go to Mr. Blank, of the Ewing Christian College, and to interview him (the professor at the college having, of course, been told of what is coming, and being ready to take up some subject of importance with the boy, perhaps his life work). The boy passes three tests, and then is admitted to membership in the famous "Order of the Tiger" —a much prized honour. The club has for its keynote service, and possesses unlimited possibilities.

When we co-operated with the Katra Presbyterian Mission we helped them to organize their "Church Scouts," and for awhile went every week and worked with the boys and the leaders. We now act in an advisory capacity, and have an occasional meeting with the leaders and schedule joint activities between the Scouts and our own boys. These Church Scouts are organized along boy scout lines, but do not have uniforms nor any of the expensive frills of the Boy Scout movement. The idea back of this organisation is to give the boys of Katra such a good time, in the broader meaning of that term, that the word Church will mean more to them than it ordinarily does. Sunday schools and Churches offer a wonderful field, and one man could be released for this kind of work in a city the size of Allahabad, and could be kept busy. It seems a shame not to be doing more for Christian organisations which are working with boys, but which have neither the specialized knowledge nor the equipment which the Association has to offer.

High schools seem very willing to have us co-operate with them. We have been called upon repeatedly for service in connection with the Christian high school of the station, and we are looking forward to the time when we can give more of our attention to the development of the Association movement in this school. Recently eleven high schools of the city came together for a track and field meet, held under the auspices of the Y.M.C.A. Nearly one hundred boys competed and fifteen hundred of their friends came to cheer for them. This experience has led me to believe that the average Indian high school headmaster is hungry for a programme for his boys after they are released from their books which will help to make his boys stronger in body and better all-round citizens. Several headmasters in Allahabad have told me that if a man could be set aside for this type of work they would co-operate with him to the limit of their ability. There is a choice field of activity in the Association for the man who is capable of guiding and vitalizing the forces already at work with boys, and who can outline and promote a policy of work comprehensive enough to be worth undertaking.

Last September we conducted a three days' conference for workers among boys, in which we secured the best local talent obtainable for the presentation of the Boy Problem and its solution. This conference taught us two things—that there is already an awakened interest in work among boys and that there is great need for scientific knowledge, and plans to be widely distributed and explained in a simple and effective manner. There are a number of harmful customs, beliefs, and ideas in India which the Y.M.C.A. can go a long way toward correcting and abolishing. One of these is that held by so many masters in Indian schools, that it is undignified to play with their boys.

During the latter part of this month we are having a two-day Institute on the social and physical life of the boy. This is promoted for sports secretaries and others interested in the subject. It will be a round table discussion of practical methods of helping boys. The laboratory method will be used as much as possible. Three of the papers will be followed by demonstrations on the spot. Ample time is being allowed for discussion. For six weeks we held an Institute for drill-masters, giving two lectures a week, teaching simple exercises and group games. It seemed worth conducting. The average drill-master does not seem to know what to do with his boys. He needs help.

While speaking of some of the plans which have been carried out in connection with Boys' Work in Allahabad, it is well to keep in mind the goal towards which all these activities tend. We all agree, I think, that the best we have to offer them is not our civilization but our faith. The simplest, surest and best way of making this appeal is through personal work. In the case of almost every boy, the first steps, such as friendliness, commendation and inspiration for

better things, have been taken. We are in our work to win men and boys to the finest and highest life possible. To us that means the life inspired and directed by Christ, and loyal throughout to him. Seven out of eleven of Christ's disciples were won through such simple factors as things which were of present interest (as we could use such things as kite-flying and home rule), things in which he could agree with his men and things which emphasized the brightness and usefulness of great truths in nature.

To Europeans who are taking up work among Indian boys I do not know of any more encouraging word than that contained in a paragraph of Dr. Sherwood Eddy's *Students of Asia*, which reads: "Racial characteristics are primarily sociological not biological: they are due to differences of environment, not to intrinsic racial qualities." Our National Council recognizes this fact, as well as the wonderful field waiting for the Association worker among boys in India. The growth of the work among American Associations is enough to inspire any man charged with shaping the policy of work among the Associations of India. But do not allow these and other facts to make you think that I am advocating our attempting too great an extension of boys' work at once. "The Boys' Work Secretaryship in India to-day needs not so much the hustling man who can double the membership, the Bible study enrolment, organize this, that, and the other thing, as it is in need of the big-souled man, the man of trained intellect, the man who can make his ineffaceable mark upon the life of every boy who knows him."

Work among boys has a deeper significance to-day than it has had since the world began. One need merely glance through a newspaper paragraph containing the total casualties of the nations to realize this. Workers among boys know what a change has been coming over boyhood. There has been a steady speeding up, and to-day the boy of twelve thinks in terms of the fourteen or fifteen-year-old boy of a few years past.

The Indian boy is ready for a Moses. He has a passion for India, a desire to do which needs to be caught into a net of constructiveness. Listen to the daily talk of a group of boys if you want to know what young India is thinking. There are no adequate similes to describe the importance of work among boys in India to-day. Emerson said that "God has armed youth and puberty with its own piquancy and charm, and made it enviable and gracious, and its claims are not to be put by."

It requires very slight knowledge to know that youth, with its disparity between passion and appetites, judgment and self-control, is the most critical period of life. The period requires that we should focus upon it the wisest and strongest leadership possible. Just the naming of the needs of boys is a challenge—nutrition, exercise, wholesome environment, guarded organization, arousement of self activity, will-

training, arousement of interest in the quest of the best, cultivation of *esprit de corps*—these are things boys need, and if we believe in seed time and harvest, if we believe, with Arnold, that the "chief business of adolescence is the formation and projection of ideals," if we believe that the early and middle adolescent periods are not only the great habit-forming times of life, but that the most important life decisions are made between the years of fourteen and eighteen, we must be deeply conscious of the importance of boy training. No man in our brotherhood is fine enough to lead boys. This, of course, is "suggesting perfection, but we haven't any business to suggest anything less."

"God, who gavest men eyes
To see a dream;
God, who gavest men heart
To follow the Gleam;
God, who gavest men stars
To find heaven by;
God who madest men glad
At need to die;
Lord, from the hills again
We hear Thy drum!
God, who lovest free men,
God, who lovest free men,
God, who lovest free men,
Lead on! we come."

GORDON LAW.

THE RELIGIOUS APPROACH OF THE ASSOCIATION TO NON-CHRISTIANS

IN considering a subject like the Association's approach to non-Christians we have to bear in mind the character of our work, and the field occupied by us. Nothing is more tempting than to forget the fact that our work is mainly based on friendship, and has to be done in the friendly spirit of service. In other words, we are first of all friends to young men, and then by the implication of friendship everything else—their teacher in the class, playmate in the field, co-worker in society, and fellow-member in the Association.

The Association secretary, in the position of friend to everybody, has a unique opportunity. He gets near to the hearts of those among whom he has to live and move, the rich privilege of familiarity and consequent confidence. The value of work on the basis of friendship can be well appreciated from our Master's own words to his disciples: "No longer do I call you servants, but friends."

Simply as teachers, speakers, preachers none can claim nearness to the heart of others. In ordinary mission work in our country this element can with difficulty be put in, because of the very nature of such work. The Y.M.C.A. helped to supply the want, stands for this end and serves it, approaching the whole man as he is from all sides of his nature, and filling up those vacant places where the influence of the Church often does not reach.

As a friend to young men the Association does much *in informal ways*, by service and contact and by personal influence and example. Preaching, in the technical sense of the word, is also done from the platform and in the open. The different ways of approach are chiefly found in the Bible classes, in the playground and gymnasium, the library and reading-room. Minor, yet equally important, opportunities from time to time open at the billiard or chess table, while watching games or talking quietly in a cosy corner. Educational classes also have a value in this respect, and may be used to advantage.

These are so many small courts, so to say, in the vast field of the Association's work. The Army Department and the Evangelistic Campaign movement are avenues leading to different types of activity. Everywhere, as subservient to the Churches, the Association preaches Christ only and him crucified. Hence our aim of bringing men to a surrender to Christ—a decision of unconditional obedience to the Master-Man—is greatly advanced by the oneness of our purpose and the unity of our faith. In the Y.M.C.A., at least, our divisions in belief, which appear to non-Christians as the distracting

differences in the Christian religion itself, do not go to confuse and unsettle them at the threshold of the door. The broad inter-denominational basis presents Christ as he presented himself:—"I am the door. no one cometh to the Father but by me." "I am the Way, the Truth, the Life."

Our systematic specialised approach is in the Bible classes and, from a different standpoint, in our lecture halls. Lastly, it is in the secretaries' own rooms that final finish is given to all cases of religious work. Thus we can safely say that we have to combine the teaching, preaching and personal work (service) all together, supplementing one another for carrying our ideal into practice. Preaching in general is seed-sowing, and lecturing is equal to giving information without special consideration of the nature and capacity of the soil.

When we invite our non-Christian brethren to our preaching, we do so with the conviction that we can lead them to light and life and power. It is thus that masses are easily and generally informed of the saving grace of God through Christ Jesus, and are also appealed to from several points of view.

(1) The general message of the Gospel is given to them, including the philosophy of the Christian religion and the character of Christ. (2) Results of the comparative study of religions bring into clear relief the unique position and power of Christianity. (3) Exhortation, moral and spiritual, explains the nature of God in relation to man and man's duties, leading to the Christian conceptions of these truths. (4) Educational and health lectures, though primarily for the sake of culture, yield sometimes wonderful opportunities for personal work and service. (5) Discussions after lectures are very helpful to some young men.

A good lecture or a vigorous study almost invariably brings men with a few enquiries. I have seen, many a time, three or four people coming after us to our rooms with their questions bearing on the subject of the preaching. Similarly in our hall men sometimes come up and ask for explanations, even without having any invitation.

It goes without saying, that the effect of such lectures is evanescent and cannot be permanent. Our ideal is always to back up and supplement such lectures by class-work and then personal work. Thus by preaching and lectures we appeal to masses, and from these masses we have a few awakened temporarily, out of these again one or two are led seriously to examine their religious and spiritual position and conviction. There are a few men in our Bible classes who came direct from our open-air preaching or from our lectures in the hall.

As to the nature of the lectures and preaching, it is definite that our spirit is not of attack on other religions or fault-finding, but setting forth the ideal of Christ, *i.e.*, all the good that is in our faith. At times, of course, some negative work has to be done by way of pointing out some crying evil

or a wrong theory long prevalent. All this is done, though boldly, under sheer necessity, and in the spirit of frankness, friendliness, sympathy and reconstruction.

Recently, in a short talk on "Christ and Our National Need," I had reluctantly to show some things defective in our national character as the result of the peculiarity of the long-standing religious atmosphere of India. I tried to couch it in language that would give no offence. I was questioned on a few points afterwards, and I believe I helped some, and had also the pleasure of knowing that there were a few who had apprehended my import long before hearing me.

It is certain we cannot afford to keep silent—it may be misunderstood as agreement with the very wrong or evil we want to stand against, or cowardliness in trying to please others. When we want to sow we have also to do a little of weeding out. Yet we ought always to remember Christ's own words, "I have come not to destroy, but to fulfil." Similarities and differences are to be carefully picked up, the former to be used in construction, and the latter to be rejected after examination. The great objective in all that we do being presenting Christ, our whole attention has to be given in opening a way out for him into the hearts of men. Prayerful waiting is necessary to ensure guidance by the Spirit for saying what he wants to be said. "Take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak."

The most important, and at the same time most difficult, work is with individuals, which is ultimately the unit measure of our work. Nothing can be done *en masse*. "Individual teaching is the crown and test of good class work."

In the class, where generally five to ten persons come to study, the intellectual side of religion is very well done, but for the deepening of religious and spiritual experience personal work is essentially necessary. Different lines of work are required for men brought in by preaching and lectures, or by chance and curiosity, or by personal work in other spheres. Chance visitors make only temporary members. Thus the class, like the lecture-hall and the preaching-corner, forms the recruiting ground for ultimate personal work. The class is the second stage, and the private room of prayer is the last. The teacher's ideal may be expressed in the language of St. Paul: "So being affectionately desirous of you, we were willing to have imparted unto you not the Gospel of God only, but also our own souls, because ye are dear unto us."

Questions and enquiries, being from the nature of the case very rare at lectures and preaching, have to be met in the class. These, again, may be grouped as philosophical, conservative, theological, and sometimes quasi-political and social. Another type of difficulty is found in men requiring moral help and culture of the will.

Moral difficulties can be met and moral help rendered only and solely in the quiet and confidence of personal friendship.

It is partly social service, and calls for some practical experience in dealing with men with questionable habits. Prayer with such men and proved personal sympathy do all that can be expected to give them a turn for the better. I have had two cases of this type in my class work. The out-flow of confidential intercourse based on personal friendship is too sacred for the smallest class, say of three even, the third person being always the intruder and the wall standing between.

The highest value of class work lies in meeting difficulties and questions bearing on general philosophical and theological problems, as well as comparative social studies. All these can be answered and solved by the proper and powerful presentation of Christ as the Highest Ideal and Supreme Person in our faith and life, of which the theological expression is never adequate—spiritual life in Christ is the very centre of Christianity. Mostly it is a matter of time to understand and assimilate the spiritual life offered by Christ. I for one am always ready to make allowance to enquirers if they are slow in their progress in leaving behind many of their old ideas and modes of thought and habit, even after an intellectual conviction of the truth. "The truth shall make you free" is the assurance of the Christian Shastra. The truth that is in Christ Jesus is sure to act on the human mind. It is the power of truth that draws men to truth. Hence it is sometimes desirable to give the message of the Gospels profusely, yet simply, clearly and plainly, and then to let it act on men. I quote a passage from P. C. Mozumdar's *Oriental Christ*:—"These are but the meditations of a heart, which without any human stimulus or guidance, long ago recognised its personal relationship to the soul and sympathy of Christ. In the midst of these crumbling sytems of Hindu error and superstition, in the midst of this self-righteous dogmatism and acrimonious controversy, in the midst of these cold, spectral shadows of transition, secularism, and agnostic doubt, to me Christ has been like the meat and drink of my soul. His influences have woven round me for the last twenty years or more, and, outside the fold of Christianity as I am, have formed a new fold wherein I find many besides myself."

The bold categorical statement, as different from comparisons and contrasts, that without Christ there is no salvation, is many a time very necessary to turn the scale. Let it also be said that all this has to be backed up by practical Christian sympathy and love. The ideal life of Christ appeals very powerfully to Hindus. I always ask them to try to identify themselves with that life—the rest will come of itself.

The most powerful, and at the same time attractive, movement at present in Hinduism is that of synthesising all religions on a Vedantic basis or on the lines of Ramkrishna. This tendency of fusion of even the most un-Indian thought into the (Hindu) Indian system has gone to weaken the Brahmo Samaj. Christianity cannot make a compromise in

this way. We ought to be ready to recognise the moral and spiritual elements that may be in other religions with sympathy and respect, since the world will always say of Christ and his message, "Never man spake like this." I always ask my non-Christian friends, both Hindus and Muhammadans, if they can explain this phenomenon in Christ Jesus historically, psychologically and philosophically. My point of approach has very often been this one fact of uniqueness, and I have always had a good reply. The Hindu's typical difficulty regarding the immanence of God, and the Muhammadan's typical difficulty regarding the transcendence of God, can be grappled from this point, and an insight into the things that could only be apprehended by faith may be given easily from the core of this cross-question. The oft-repeated objection to the doctrine of the Trinity disappears into an acceptable mystery when its magnitude is brought alongside our limited process of thought. It pertains to the nature of God, and is therefore bound to be enveloped in mystery. As for feeling and having Christ in one's own life, the way of prayer is the only royal road for enquirers as well as teachers. Companionship in prayer is the last and most valuable ground for spiritual development. Final decisions and surrenders are invariably the outcome of such prayer and communion with the Lord.

It is almost impossible to point out with positive certainty the exact time of decision and surrender, or even to mark out the process from stage to stage. As Father Holmes, of the Oxford Mission, beautifully says, "The birth of a spirit into the Kingdom of God is a thing so ineffable that we cannot point to this or that, and say this was the predominating force. The wind bloweth where it listeth, and so of the Spirit." Christian fellowship does much in the work of decisions. The first and foremost decision is in all cases without exception the determination to follow Christ at all cost. In other words, it is equal to following all his commands if necessary, even to their very extremes. For this a sublime faith is needed, and we have to show it in our own lives in order to prove its inductive validity. One can only call others from the high altitude of faith, who has himself risen to it. Faith can grow, and it does grow. Its suitable atmosphere is sympathetic faith in the enquirers and the life-giving power of the Gospel of Christ. Indifferent and self-satisfied men can even be made to catch this contagion of faith in the long run. The personal testimony, positive, from first-hand experience, is a powerful solvent of doubts and a good cure for weakness.

I would always lay special stress on the need of sympathy with those who have weak or confused and unsettled faith, which brings some fearfulness in the minds of enquirers to take the plunge. Naturally they may at times think of it as a leap into the unknown. I would ask them to learn the swimming of faith by jumping into the unknown for a time, since experience is the only teacher in such cases. None has learnt

swimming on land, and no convert can become a convert by arithmetical calculation. It ought to be said, at the same time, that it is almost impossible to understand and realise the difficulties and sacrifices of the convert, unless one has passed through the same stages and states. I fear others are liable to serious mistakes in the consideration and estimate of those who have to decide, or have decided, finally for Christ. Thus faith and sympathy must go hand in hand in all cases where final decision is concerned. Care should be taken, especially by Y.M.C.A. men, not to interfere with the line of the spiritual growth of men who are on the point of decision and surrender. I have dealt with five strong men in this respect—and I am still doing the same with a few more. More than leavening up their lives with the Spirit of Christ, we can practically do nothing. It is not safe nor desirable to make choices for them, since their way of approaching Christ, and the truth that is in Christ, may be quite different from ours. Thus in the matter of joining any particular Church I would leave them entirely free. Their inspiration ought to come straight from the Bible itself.

Indian Christians cannot forget that in their approach to their non-Christian brethren they have also to remember the future of the possible Indian Church. I, for one, always avail myself of the opportunity of pointing out to would-be-Christians the fact that the infinite content of Christianity has not been exhausted in the West. We shall have to interpret for the East its infinite truth, and thus add to the sum total of the Christian truth of the world. The interpretation will be determined by our national character, as has happened in the West. I believe it is time for us to develop a distinct Christian nationalism, in which Christ will be the ideal and inspiration for all outward movement throughout our vast country.

Our approach to non-Christians will also be partly determined by our attitude to the problems of the day. The present conditions have no doubt intensified these problems. These include not only those arising out of the contact of civilizations and religions. But also those from social and political re-adjustments. If we want to impress our brethren of the other Indian faiths with the necessity of Christ in their own lives, we shall have to look boldly in the face of their problems and their ambitions, and see whether or not we can apply Christ's principles to them and their situation. We shall have to make Christian experiments for them in the light of God's revelation to men. The freedom of the spirit given to us by Christ will have to be shown to them and shared with them. Our own weaknesses must first of all be removed by prayer and watching, before we can put on Christ so as to present him in our own lives, which is living preaching and therefore the most powerful. The more we are Christlike in life and love, the more powerful and telling is our approach. We can, and shall, establish others in Christ

only when we are ourselves established in him. The spirit of the Lord working in us will, in the fulness of time, make us his instruments to win India for him, and establish the sons of India in him. This is the kinetic, or active idealism, of Christianity, where there is no Jew nor Gentile, no Greek nor Barbarian.

The spirit of Christ, like a great diffusive power, has gone slowly and surely, yet imperceptibly, home into the heart of India. Like the atmosphere, it is not felt and known except through scrutiny. But it is there, still permeating further and deeper, day by day influencing and transforming the viewpoint and outlook of the people. In morality and society wonderful changes have already come. Our non-Christian countrymen may not fully acknowledge the cause. But this spiritual agnosticism will not and cannot hold the Spirit back from recognition, just as atheists can never escape from a definition of God by terms such as nature and force. The character of the transition points to that spiritual freedom which is in Christ Jesus only, and can be met only by him. The Spirit says Christ for India; it is for us to answer, India for Christ.

J. N. C. Ganguly.

SECTIONAL CONFERENCES

ON three afternoons of the Matheran Conference the secretaries divided into groups for discussion of special types of work: religious, physical, educational, social service; and army, student, boys, rural, and city. Some of the results of these discussions are indicated by the following series of resolutions:—

Religious Work

Resolved (1) That this Conference reaffirms the necessity for increased emphasis on the religious purpose of the Association, which is to produce the full Christlike character in young manhood, and that it reminds the officers and members of the Association that this purpose can only be achieved by leading men to Christ.

(2) That it also feels necessary emphasis on the principle that all activities of the Association should be permeated by the religious and evangelistic spirit.

(3) That under existing conditions it is desirable to appoint a Religious Work Secretary of the National Council, whose chief work would be to inspire the secretaries and active members to lead young men to Christ.

(4) That special prominence be given to this aspect of secretarial training in the Training School.

(5) That great care should be taken in the matter of recruitment, to enlist as secretaries only such men as have the evangelistic spirit, in addition to other qualifications necessary for the particular department.

Physical Work

(1) That a standard Association games handbook be published as soon as possible.

(2) That all city Associations working among Indians should have Indian physical directors attached to the staff, especially where there are foreign physical directors.

(3) That a standard for physical efficiency tests be worked out during the year.

(4) That so far as possible the Association co-operate with Missions in the extension of physical education.

Social Service

(1) That in the opinion of this Conference, the time is ripe for the National Council to grasp the opportunity for promoting Social Service in India, and, in particular, that it is our opinion that the National Council should maintain a bureau, or exchange, in regard to methods of Social Service; such an exchange to be the means of gathering information, collecting suitable literature, slides, photographs, films, charts, models, or other material for use in arousing intelligent interest in Social Service through local Associations.

(2) That this Sectional Conference on Social Service recommends and strongly urges that every Association establish as a feature of its regular programme some definite form of Social Service activity, to include at least one group in the Association for Social Service study and practical activities.

The following suggestions are also made:

(a) That each Association subscribe for the *Social Service Quarterly* (Bombay, Rs. 2 per year).

(b) That Associations endeavour to assist the churches in arranging for Social Service study schools, exhibits, etc.

(c) That Associations, where practicable and desirable, seek to co-operate with any existing Social Service league or other Social Service agencies.

Boys' Work

(1) That the Editor of the *Young Men of India* be asked to provide space in the Magazine each month for Boys' Work notes, and that these be compiled by F. C. Irwin.

(2) That special efforts be made to increase Indian volunteer leadership in connection with work for boys.

(3) That the physical efficiency standards adopted by the Physical Department be introduced into as many schools as possible, in cities where Boys' Work is being done, and that immediate steps be taken to carry this work into the rural districts, that as soon as possible standards on the three other sides of boy life be developed.

(4) That Boys' Work secretaries co-operate with Missions in holding boys' camps, and that they assist at conventions and in developing physical work in mission schools, particularly.

(5) That a close relationship should exist among the different Boys' Work secretaries, and also between them and the rural secretaries. That F. C. Irwin be asked to act as a clearing-house of ideas and as secretary of a Boys' Work Secretaries' Association.

EDITORIAL NOTES

We share with our readers this month some of the proceedings of the annual Secretaries' Conference, held in Matheran, February 9 to 13, and attended by over 100 men. The presence of several of the secretaries' wives added much to the gathering.

The Secretaries' Conference has no executive authority whatsoever, but it represents what may legitimately be termed the expert opinion of the Young Men's Christian Association—the opinion and judgment of those who, having given their lives to the work, are spending their entire time and energy in thought and activity for its wider and deeper development and for its increasing adaptation to the needs of India and Ceylon.

We regret that it is impossible to share with our readers, through the printed page, the spirit of fellowship, of recognition of failure, of high zeal to succeed, which were so notable a feature of the gathering. A deep religious note was pervasive throughout, with a sense of the absolute necessity for prayer and reliance upon God, and for a complete offering of self to him. A fine friendliness, with no distinctions whatever as between Indians and Europeans, the absence of any negatively critical spirit, striking evidences of the steady growth of Indian leadership, and a most refreshing and Christian sense of humour, were outstanding features.

One of the most gratifying moments came when, after the address by Mr. Swamidoss, which is printed in this number, the sum of Rs. 2,680 was subscribed by secretaries toward the Rural Department budget—an evidence of the esteem in which the Rural Work is held by the entire secretarial staff.

It will be noticed that the Army Work as such had a very small share in the programme, though it is engaging the time and attention of a considerable majority of the staff. The omission was due to the fact that a special Army Work Conference was held at the close of the larger conference, and also to the deep feeling of the necessity for so thinking out the problems of our entire work as to be in some measure ready for the demands of the future.

We commend the articles to the attention of the increasing group of people who wish to know more about the fundamental aims, spirit and plans of the Young Men's Christian Association.

HOW THE Y.M.C.A. RAISED OVER FIFTEEN HUNDRED LAKHS

"PRIME MINISTER expresses his great appreciation of work which has been done during the war by the Young Men's Christian Association. Mr. Lloyd George sends his best wishes for the success of your American campaign."

Such was the cable sent by Mr. Lloyd George to Mr. J. J. Virgo, as he went to America recently to help in the great campaign for 1,050 lakhs. Knowledge of some of the facts of this colossal financial campaign should be valuable, and will be an inspiration to us on the eve of our campaigns in India.

The American Y.M.C.A. has obtained 1,500 lakhs and more. This sum greatly exceeds the united annual budgets of the Home and Foreign Mission Boards of all the churches of America.

A leading business man, in an address given at a New York gathering, stated that "the three greatest organizations in the country," viewed from the standpoint of being able to express themselves along lines where the machinery of organization could reach effectively the nation, State and city and town, were "the Standard Oil Company, the Roman Catholic Church, and the Young Men's Christian Association!"

The marked success of last November's Campaign is an evidence of the ability of the Young Men's Christian Association to mobilize, in seven weeks, an army of 300,000 volunteer workers. The "Department Conferences" created a department organization which became responsible for the organization of the States in their areas. Headquarters were established at New York, Boston, Atlanta, Chicago, San Francisco and Dallas. The Department Campaign Committees, between October 5th and 20th, conducted State conferences attended by over 4,000 delegates. All of the States were organized, and in each district, country, city and town co-operating committees were rapidly convened before November 1st. Three hundred district organizations were affected. Over 2,000 counties and not less than 15,000 cities and towns were organized. Co-operating committees enrolling over 300,000 volunteer workers were in the field, properly instructed and ready to begin on Monday, November 11th. They went to work with a firm purpose to let no men escape the high privilege of contributing to the work for the soldiers at home and abroad.

The Campaign came to be popularly known as the "Red Triangle Campaign."

The splendid co-operation of the boys of the country and the students in the colleges and universities added approximately Rs. 6,000,000 to the fund.

The 300,000 men worked as one, and won out in the most vast financial appeal the Christian forces of the world have undertaken. In supreme faith and masterful strategy Dr. Mott (backed by the War Council) asked for that huge sum to be entrusted to the Association, that it might prove the "next thing to home" to the millions of men in camp and at the front.

It may be safely said that never has a campaign so swept the country as this. Cities asked for $100,000 have given $352,000; for $500,000 have given $1,087,000; for $1,000,000 have given $2,112,000. Places to which the apportionment of $10,000 looked big quadrupled it.

It was a call neither for the Young Men's Christian Association nor by the Young Men's Christian Association. It was for all men everywhere, for a national service as essential to the army as the ambulance corps or the mess. A church in the South with a handful of boys in the service saw the need. It had raised $6,000 for a new edifice, but said, "The old building will do for a while longer; we will give that $6,000 and leave of absence to the pastor to work in camp as well." And that is one church and one pastor. It can be multiplied by scores, perhaps hundreds. As the Y.M.C.A. American organ says, "This was not the Association's job; it was the nation's job."

ARMY DEPARTMENT

IN INDIA

Burhan

The Indian Work is going in full swing. With but two E. P. tents, they have indoor games consisting of Indian shatranj, pachesee, draughts, and ring quoits, gramophone with Hindustani and Punjabee records, musical instruments such as dhulki and harmonium, and regular cinema and magic lantern exhibitions. Outdoor games are also promoted and vernacular books provided. The secretary writes that an average of twenty letters is written daily, and a large quantity of free papers given away. The Officers Commanding are most enthusiastic about the work. They have given a donation of Rs. 50, and have asked the secretary to accompany the regiment when it moves.

For the British troops Prof. R. R. Stewart, PH.D., has given an excellent lantern lecture on Japan with beautiful coloured slides, and Prof. Israel Latif, M.A., of Gordon College, gave a lecture on Hinduism to a large crowd.

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Multan

The Commander-in-Chief and Lady Munro visited Multan on Tuesday, February 12th. They were both very pleased with the work that was being done under the cramped conditions.

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Mr. and Mrs. T. H. Dixon, of Murree, have been lecturing in the Army centres on questions of social hygiene. They have up-to-date visited Risalpur, Burhan, Rawalpindi, Lahore, Multan, Ambala, Delhi, Jubbulpore, Mhow, Deolali, Bombay, Ahmednagar, and Poona. They are continuing their tour in the southern centres. The Northern and Southern Army commands have give them official permission to speak in the different centres, and the secretaries write in an appreciative way of their visit.

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Ferozepore

The Commissioner paid a visit, and expressed his willingness to help in every way possible. A gift of Rs. 1,000 has been made to provide much-needed equipment, new committees have been formed, and the work generally seems to have taken on new life. The tennis courts are particularly popular, and the supper bar is so crowded out that additional space has to be made. A room has been set apart as a quiet room.

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Mr. Daniel Swamidoss recently lectured at Trimulgherry, Poona, Ahmednagar, Deolali, Jhansi, Delhi, Ferozepore and

Lahore, to most interested audiences, on "The Indian Village." Mr. Swamidoss met with a hearty response wherever he went, and the Tommies gave him over Rs. 100 for his work. This represents considerable, as it comes out of poor pockets. Mr. Swamidoss writes that he greatly enjoyed the tour.

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Jhansi

A new Indian Branch has been opened in Jhansi. The secretary writes:—"Our Indian work is going strong and our little bar is quite a success. We sell milk, curds, sugar, sweets, matches, minerals and cigarettes. One Naik said it was bringing about a better feeling amongst the men. The little baby organ is quite an attraction. The Indians gather round and sing for all they are worth. The gramophone is on the go all day long. One officer told Shahbaz that they could bring their friends and entertain them without having to go to the bazaar."

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Calcutta

The Y.M.C.A. Camp at Madhupur, set up for 600 Somersets who were there for six weeks, and the 900 odd members of the Indian Defence Force, has proved a tremendous success. Some idea of the number coming may be realised when it is known that over 4,000 letters were written to England. Each night informal sing-songs were organised, and draughts, dominoes and chess played. Countless magazines afforded reading matter for all interested. A bonfire each night had a circle of men around it chatting and telling stories. Rev. Mr. Macpherson, of the C.E.M.S., drew the record crowd of 450 men, for his lectures on Saturday and Sunday nights in the Y.M.C.A. tents. He administered Holy Communion Sunday morning.

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Cannanore

The Indian troops here enjoy national games, such as "Snakes and Ladders." A class, called "Sanmargha Sabha," to teach the principles and practice of morality, has been formed. The secretary got the permission of the Colonel and Chaplain to conduct prayer services for the Christian Tamil sepoys in the local S.P.G. church. The use of the church has also been given for a Bible circle. The British and Foreign Bible Society have very kindly given free vernacular Testaments for the Christian sepoys, and the S.P.C.K. free prayer books. The Christian Literature Society has also supplied free lyrics.

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Rangoon

The Rambling Club has become very popular, especially with the older men. It combines a good outing, sight-seeing of interest and value, and a good social time with comparatively little expense.

The Army Y.M.C.A. has been asked by the Naval authorites to extend its work and provide sleeping accommodation for sailors on shore leave. This work was made possible by the Military authorities, who provided two large airy rooms in Echelon Barracks, capable of accommodating 30 to 40 men. Ever since the "Y.M." started the work with the Forces this has been the one thing lacking, and many a "tar" turned away with "No sleeping accommodation." No Army Hut is complete to-day without its hostel. Present war conditions make it hard to erect a Sailors' Home, and men on shore after 10.30 have had to take the risk of a shakedown in any cheap place. The new addition will at least bring us a little nearer our policy—*Mens sana, in corpore sano.* Only one ship has been here since our last report. She carried the wounded returning to Australia and New Zealand, after seeing some of the stiffest fighting between Gaza and Jerusalem. As with all hospital ships, several cases of books and fruit were sent on board.

Colombo

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The Y.M.C.A. took over the Crown Club at Dinapore in December last. Advisory and managing committees have been formed, including the leading persons of Dinapore and Patna, and Rev. F. Cawley has generously consented to act as honorary secretary and treasurer. Mr. Swinerton, who formerly managed the club, will continue as manager of the supper bar. His Excellency Sir Edward Albert Gait, K.C.S.I., C.I.E., I.C.S., Lieutenant-Governor of Bihar and Orissa, officially opened the building on December 29th, and Mr. R. D. Whitehorn gave the opening address. The activities have been greatly strengthened since the Association took over the club, especially along the athletic line. A new billiard table and Kok cinema are also being greatly appreciated by the men.

Dinapore

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"Arising out of an address given by the Rev. G. C. Rogers on Indian History, has come the desire for more. So we are starting a history class. The discussion nights have more than justified themselves. When it gets too dark to play tennis, we have had simple games in the tent or a sing-song or a mock debate, and this has greatly increased the popularity of our Tennis-at-Homes, besides enabling us to get to know each other better."

Jubbulpore

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WITH THE EXPEDITIONARY FORCES

The Busra Times, of January 21st, writes as follows about the opening of the large Y.M.C.A. hut, known as the Agra Hut, at the British Advance Depot, Amara:

Agra Hut

"The building was actually put to use for the first time when the pontoon bridge across the canal broke under the weight of artillery waggons. Several hundred men

who had travelled all day through rain and mud were unable to get to their camp, and found themselves worse off than the chap who was 'all dressed up and had nowhere to go' except back to bed, for they were all soaked through and had no bed to go to. This was on Christmas Eve, and the concert which was scheduled to begin in half an hour was called off, the waiting crowd dismissed, and the building turned into a billet for 250 men. Mr. Graham, the senior secretary, very briefly outlined the work of the Y.M.C.A., and showed that it was new work, but that the same spirit which led the late Sir George Williams to provide for the clerks who found themselves lost in London, when he instituted the Y.M.C.A. in the year 1844, was leading men to help their fellow-men to live better all-round lives under the strange new conditions which have been forced upon us by the war. He thanked the I.G.G., the Commandant, the A.D.W. and Major Pridgeon for their interest and help in making the building possible, and especially remembered the people of Agra, who so generously gave the magnificient equipment for the Hut. The Rev. Murdock then offered a prayer, dedicating the building and equipment to the service of Christ. Major Pridgeon introduced the Commandant, who expressed his appreciation of the work of the Y.M.C.A., saying that it was not the least of the forces which were helping to make right triumph.

"Major Pridgeon then thanked all concerned on behalf of the men and officers of the camp, after which a short concert programme was rendered. An interesting feature of the programme was a Russian dance by a Cossack, who had come down from the Russian front a few days previously. After the concert a free tea was given to all the men. Everybody seemed pleased with themselves, and Mr. Ostergren, the secretary in charge of the Hut, stated that he was the most relieved child in Amara.

"This Hut will probably be the best Y.M.C.A. Hut of its kind in Mesopotamia, being of solid brick construction with corrugated iron roof, 140 feet long by 30 feet broad, with store-room, living quarters, canteen, quiet-room, and first-class stage. The building is electric lighted throughout."

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A letter from Mr. Dixon, general secretary in Mesopotamia, brings the following interesting information:—

"Last week I was out with Duncan with the —— Division. He has four centres opened there, and now, with the arrival of Jackson, he will be able to open a fifth. He has enlisted the full co-operation of the padres, and has discovered from among the men a Baptist minister and a very fine Christian banker from Glasgow, who are rendering very valuable help. Duncan was telling me that in opening up his last centre, he went to see the Colonel of the Unit with which it is established. He turned out to be a Captain whom Carter knew in Simla, and told Duncan to take whatever he wanted.

"With the Cavalry Division, Sub-Conductor Woods is carrying on a very fine work. I was greatly impressed with the sense of Christian leadership which permeated his work. Leader of the Y.M.C.A., the concert party, the football team and athletics generally, he brings his keen Christian life into touch with the men all along the lines. The O.C. spoke very warmly of his work.

"From Woods' centre it was a run of forty miles by motor to ——, where Gainfort has recently established himself with the —— Brigade. He has a beautiful location, right in the centre of his men. From the very outset he has enlisted the hearty co-operation both of the "red tabs" and the Chaplains. The two nights I was there his tents were packed to suffocation. He tells me that this is the sort of thing that goes on every night. One of the officers told him, while I was there, that the Y.M.C.A. was about the only thing that men write home about, and many of them were fearful as to what would happen if they should move away from the camp where it was. From Gainfort's place I went on to the Division where Sarcka and Trumpour are established. They have got three centres spread out through the Divisional camps.... I have omitted to say that the garden scheme here in Baghdad promises to be an excellent one. The spot which has been chosen is the only park in Baghdad, lying between the main street and the river, immediately adjoining G.H.Q. It is being fitted up, and promises to be one of the most popular places in the whole of Mesopotamia.

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East Africa Notes

The Y.M.C.A. secretaries and officials are specially gratified by the following appreciation of their work in a letter from Major-General R. H. Ewart, K.C.M.G.:—

"It has been a great pleasure for me to do anything in my power to second the invaluable efforts you and your staff have made on behalf of the troops in this campaign. It may interest you to hear that in a letter from my son, received yesterday from Salonika, he says: 'The Y.M.C.A. is a great institution, and they really do a wonderful lot of good work'."

This letter is appreciated all the more by Major C. R. Webster and all his helpers, by reason of the fact that General Ewart has been D.A. and Q.M.G. for the campaign and as such has been delegated by the General Officer Commanding to maintain a supervisory relation to the Association and the Canteens, which have been administered also by the Y.M.C.A.

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That the work done by the American coloured secretaries among the African troops is winning increasing recognition of its worth was indicated recently by a wire from the Headquarters Staff of the King's African Rifles, asking that a worker be sent to a large new camp opening up. Such

secretaries have found it possible in recent months to open a small "banda" for the white N.C.O.s also in the K.A.R. camps, to be maintained in connection with their coloured work.

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Illness making it necessary for a secretary to be withdrawn for more than a month from the large K.A.R. training camp near Nairobi, the work is being successfully and efficiently carried on in the interim by a native boy, Joseph, who had many months of training under Max Yergan, the pioneer of the American coloured secretaries in East Africa. Nothing is more encouraging to those engaged in the African work than to see such leaders being "brought out" from the ranks of those served. Joseph receives supervisory visits at least once a week from J. H. Bishop, secretary of the work at Nairobi.

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Mr. Horace Fort, who became secretary for work in Dar-es-Salaam at the first of the year, realized his ambition during his first month of raising the circulation of the books in his library to 1,000 volumes a month.

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W. L. Campbell, secretary at Dodoma, in East Africa, has an unusual activity in a Bible class, a half of whose regular attendants have been officers. He is also closing a successful football tournament. The football field adjoins the M. T. workshops, from which electric current can be obtained, and therefore one of the goals serves a double purpose as a frame for the cinema screen at night.

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One of the most interesting Bible classes has been maintained for some months by T. H. Lloyd in one of the African Carrier camps. It is unique in two things. Seven languages from all over Africa, English-speaking Cape-boys from South Africa and British West Indians were in the class, which was held on Monday nights. Then each member went out to hold sub-classes among their fellows in the various languages during the other nights of the week, following the outline giving them by Lloyd on Monday night.

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The Y.M.C.A. at Morogoro recently cleared itself completely of crockery, tables, forms, and all other equipment, the same being put at the disposal of the officers of the 40th Pathans for a day to assist them in a sports event. Mr. Fairgrieve, secretary, also had charge of all refreshments, and the day proved one of the most notable in the Association work there.

IN OTHER LANDS

Sir Andrew Fraser, K.C.S.I., has become chairman of the Religious Work Sub-Committee of the Scotland Y.M.C.A.s.

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Mr. E. W. Hornung, the author of *Raffles*, who has been at Mildmay training for Y.M.C.A. work in France, wrote in the visitors' book before leaving: "I have loved every minute of a great experience."

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Mr. John Masefield, the poet, writes:—"I know very well the magnificent work of the Y.M.C.A. in France. It is one of the finest efforts made in this war, and has been a godsend to the armies, and I wish it all good fortune in the future."

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Speaking at the public meeting in connection with the Scottish National Union of Y.M.C.A.s, Dr. Kelman said that those of them who had been standing on these platforms all over Europe and beyond it had come to associate with the Y.M.C.A. a certain kind of religion and a certain kind of humanness, which braced and nerved them every time they met such audiences. He loved, for his part, nothing more than just the atmosphere that had grown around the Y.M.C.A. since the war had called it into its new being.

All Churches, all organisations, all societies of every kind, were caught in a tremendous hour, feeling that tragedy was probably the prelude to revelation, but not sure whether they had understood life well enough to catch that revelation which the tragedy might bring. All things, all countries, all societies and relations were changing, and the question was whether we were big enough to understand, to adapt, and to act according to the voice of the time. The challenge came especially to such an organisation as the Y.M.C.A. Many of its old traditions were singularly different from its new life. It had to be daring, to face much criticism and much misunderstanding. It had to run along the dangerous edge of things if it were to produce any effect at all. And there was no better place than the dangerous edge. The adventure of it, the sheer joy of the dangerous edge, was something to make work worth doing and likely to tell.

The fact of the matter was this—and the Y.M.C.A. had discovered it—that the man or the woman who was not prepared to give offence to a great many most excellent people was not fit for the Kingdom of Heaven. The Y.M.C.A. picked up the glove that was flung down to it, and created a situation that had never been known on the earth before. And those of them who had seen the work out there that was being done

by it were consumed with wonder as to however a war was fought in the world without the Y.M.C.A.

Sacred and Secular.—They sometimes heard it said that this work of the Y.M.C.A. was too secular. It took him all his time to have patience with that sort of talk. Secular religion! He who did not see religion in everything in these Huts was blind. They heard people say they were not going out to France to sell coffee and matches. They would be better men if they would go out there. There were a hundred ways of selling matches. They could sell matches as if they did not care a rap. And they could sell matches so that they made men feel that Jesus Christ was looking over their shoulder.

He remembered where a great Roman Church stood, with the candles burning before the shrine. Close beside it there was a Y.M.C.A. Hut, with one of the boys playing "Home, Sweet Home" on a piano at one end, and a man selling tobacco at the other, and in the dim light of that New Year it seemed to him he saw the form of the Son of Man, and heard his voice saying, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." Jesus was not always writing the New Testament or thinking about a new verse for it. He was looking to see what people needed who came round about him, and whether it was water or health or forgiveness, he gave them just that. And when boys who had been risking their lives came up hungry and thirsty, they had an opportunity of giving them in that hour a little bit of kindly, human secular help if they willed. Why, that was Christianity or there was not any.

In the Army Y.M.C.A. workers were neither privates nor officers. That was the glory of it. They belonged to the mess, and they belonged to the sergeants' mess and to the Tommies' huts as well. They were everywhere and at the call of everyone, and that was acknowledged in high places. At the first there was much misunderstanding, or little real understanding. Gradually the Army had come to realise that the Y.M.C.A. could do for it what was pre-eminently needed to be done, and that nothing else could do. The Y.M.C.A. was the meeting point and centre round which all men were willing to come, and willing to walk, and it had already done a great deal to bring men together for a permanent and lasting basis of unity in the Church.

After the War.—Finally, there was the great matter of reconstruction after the war. The Y.M.C.A. had a chance to-day of being a reconciling element in the midst of all sorts of disintegrations that were occurring. Men were discussing political questions now. They never passed a hut or a tent without finding out how keenly they were discussing future problems. He knew of no place where these questions could be so readily discussed in days to come, on lines of justice and equity, with a restraining hand on extremes and foolishness, as just those huts of the Y.M.C.A. where men had been used

to meet Christians, who, while they belonged to the Army in the meantime and were doing Army work, were really the friends of the working man all over the land.

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Major-General N. Hibiki and Mr. K. Yamamoto, general secretary of Tokyo City Association, sailed on November 15th for America *en route* to France. In New York they will be joined by Mr. M. Masutomi, executive director of the Railway Young Men's Association. These three men constitute the first deputation of the Japanese Young Men's Christian Associations to the Allied Armies. The leaders of the Church and the Association see in the deputation a significance out of all proportion to its size and cost.

The deputation will enjoy the aid of the American and British Y.M.C.A. Army work, Dr. Mott and Mr. Hibbard having from the first endorsed the plan.

The work in France alone is expected to cost Yen 100,000. Contributions are now being received from Christians all over the Empire. The Premier has made a personal contribution of Yen 2,000, and Baron Shibusawa has obtained Yen 4,000 from the Fund for the Expression of Sympathy to the Allies.

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It will surprise many to learn that the German Associations command 40,000,000 marks (about Rs. 24,000,000) for their soldiers' work this winter. The Student Movement leaders have thrown themselves into this work. General Hindenburg so thoroughly believes in the strategic value of the Association, that in every city captured he set apart a building for the Association and telegraphed for equipment, a secretary and supplies to be sent by the next train.

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During the New Year week-end 18,077 men slept in the London Huts, and for the month of December the number of men sleeping in the station Huts in London and the provinces was 78,968.

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Mr. McCowen, who made the Y.M. workers' presentation recently to Sir A. Yapp, was himself the object of general congratulation on his newly announced C.B.E.

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When the first batch of repatriated prisoners of war from Germany arrived in Boston, Mr. Bryant, with members of Mr. Ewing's staff, was present, and the Association was able to do good work. Their official duties were to see that the men and their luggage had corresponding identification ribbons and labels. Unofficially they acted as a "mother" to the arriving men, and, as Mr. Bryant says:—

"We were able to welcome, to give information, to answer a multitude of questions, to take telegrams, and, perhaps, what was most helpful, to just be listeners." Including the 400

civilians, there were 18 Indians, and Mr. Bryant was able to act as interpreter. In addition to this, they were able unofficially to advance money to men who were anxious to go to their homes as quickly as possible.

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Mr. Harry Lauder is giving four afternoons a week and all his Sundays to Y.M.C.A. work among the soldiers in the training camps in America.

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Sir Arthur Yapp quotes the remark of a cadet, that during the first year of the war, when men went to a new village in France, their question was, "Where's the Y.M.?" Now their question was simply, "Where is it?"

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Steady progress is being made with the funds now being raised through the Chinese Association for the erection, under the auspices of the Y.M.C.A., of rest and entertainment Huts for Chinese labourers at the front. Over £10,000 has already been raised, and it is hoped to collect £25,000 both in England and in China.

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An American Officers' Inn, for use as a club and residence by American officers in London, was recently opened by the American Ambassador, in the presence of General Bartlett, of the American Army, Lord Bryce, and among other notable guests a group of veterans of the American Civil War. The "Inn" occupies a large house in Cavendish Square, which has been rented for the purpose by the American Y.M.C.A., and beautifully furnished and equipped, the walls being hung with pictures lent by Mr. John Lane. A committee of ladies will look after the comfort of the guests.

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In one of the Army areas in France the Y.M.C.A. has opened no fewer than sixty-five centres since March 1, 1917.

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From November 21st till December 4th, 5,769 signatures were received from men in the Army who had signed the War Roll of the British Y.M.C.A., professing their allegiance to Jesus Christ. Of these, 3,571 were connected with the Church of England, 576 with the Wesleyans, 204 with the Baptists, 168 with the Presbyterians, while 380 professed to have no denominational connections at all. The homes of all these men are being visited by the local clergy and ministers.

STUDENT CHRISTIAN ASSOCIATION

OF INDIA AND CEYLON

Secretaries :

A. A. Paul, B.A., Vepery, Madras

J. N. Banerjei, B.A., 26, Tindel Gardens Road, Howrah

The Aim and Basis of the Association is to lead students to accept the Christian faith in God—Father, Son, and Holy Spirit—according to the Scriptures, to live as true disciples of Christ and to be loyal members of His Church; to deepen the spiritual life of students and to promote the earnest study of the Scriptures among them; and to influence students to devote themselves to the work of extending the Kingdom of God in India, Burma, and Ceylon, and throughout the world.

Letter from the Travelling Secretary

Dear Friends,—The date of my last letter was the 2nd of January, I find, and so I proceed to tell you what I have been doing since then.

Owing to a marriage in the family at the end of January, I had requested, and been graciously granted, permission to be in Calcutta for it, but had also been asked to visit the colleges at Hazaribagh and Bankura during the course of the month. On corresponding with them, however, it was found that the time was not very propitious for a visit, because of the examinations, so it was decided to do them later on. I was, therefore, asked to turn my attention to the college Unions in and around Calcutta, which, accordingly, I did. It was not possible for me to be in residence at my old college, the Scottish Churches, so I had, so to say, to work from the outside. I attended the annual meeting of the C.U. on the 17th of January, and gave a short talk on the 25th of the same month, outlining, in the latter, various schemes which would make the Union a real power in the college. The Union here has to face peculiar difficulties, in that the college is non-residential, and it is practically impossible to get the students together outside college hours; this necessitates the holding of the weekly meeting during the Bible Hour. The Union here is rather unique, in that it has a purity league, a branch of the "Alliance of Honour," in connection with it.

I stayed a few days at St. Paul's College on a visit to the "Brotherhood"; here the position of the C.U. is rather peculiar, as the college does so much evangelistic and personal work that there is very little work left for the C.U. However, "block prayer meetings" are being held, and mission study

circles, using Mr. Holland's new book, are in process of formation. I talked to the "Brotherhood" on the night of the 23rd of January, telling them much the same things as I told the Union at the Scottish Churches. The "Brotherhood" has recently held a "Freshers' Meeting and Social," at which the aims of the "Brotherhood" were explained to the first-year students, and an invitation extended to them to become members.

From St. Paul's I went up to visit the "Brotherhood" at the Serampore College. Things seem to be going fairly well here, and the committee seems to be particularly strong on Bible study circles, having six or seven going at present. I talked at the usual meeting on the morning of Sunday, the 27th of January, telling the students something of the work that was being carried on by other Christian Unions in different parts of the country. I also had an opportunity of attending one of the Bible study circles and a theological "squash." Besides these serious proceedings, I had tennis two or three afternoons, and spent a delightful evening on the placid bosom of "Ma Ganga." I was also shown round the huge college building, the interior of which I had never explored before.

These three colleges took me on to the end of January, and then came an important event—the meeting of the Executive Committee of the Association in Calcutta, on the 2nd and 3rd of February. The meeting was held at St. Paul's College, and I was very flattered to have received an invitation to take part in the deliberations of this august assemblage. The proceedings lasted two days, and many important topics were discussed. Mr. A. A. Paul came up from Madras for the meeting, and some other well-known leaders were present by invitation.

Shortly after this meeting I left on a short tour, my first stop being Bankura. This is a very quiet place, and the Wesleyan College has only three Christian students, but the staff and these three students seemed to be in sympathy with the Association, and there is sure to be a good C.U. there as soon as there are a few more Christian students. There was not much calling to do, as nearly all the "callable" people live in the Mission compound. One Sunday, as a special treat, I was taken to see the Leper Asylum. At Bankura circumstances made it impossible for me to stay in the the college, so I sojourned in the dak bungalow, which was in the next compound. A venerable khansammah there looked after me very well, but I objected to the preponderance of that dak bungalow stand-by fowl on the daily menu; in various forms, of course.

From this arcadian spot, I went to Hazaribagh, *via* Gomoh. The train stops a good hour at Gomoh, so I cannot say I was rushed for my dinner! Having caught the express safely at Gomoh, I got into Hazaribagh Road Station at about midnight; from here to Hazaribagh itself is about 22 miles, which distance the motor lorry does in about four hours. It was quite

cold, but very interesting on the drive; unfortunately, the noise of the engines and the bumping of the heavy tyres predominated over every other sound. The road being very winding, the strong headlight of the motor caused a most weird effect, suddenly showing up trees of all imaginable shapes. Having been lulled to sleep during the last hour of the journey, I woke to find myself in a dingy courtyard, a mile or so from my destination, St. Columba's College. To this I was taken, with my luggage, in a weird contrivance called a "push-push"; the name, of course, explaining itself. The contrivance reminded me irresistibly of the hand-carts in Calcutta, which carry huge boards with "Calcutta Ice Association," and which signify paradise to a man on a hot day! Having been duly "pushed" to the college, the next task was to gain admittance. The durwan delayed a very short time—for a self-respecting durwan—and this personage led me on to the principal's room, who, poor man, having been just roused from sleep, greeted me in somewhat unconventional garments! However, in course of time I was settled in one of the rooms of the hostel, and began to get to know the students, which task proved both simple and profitable. There was a C.U. at St. Columba's two or three years back, but it died out; the members of the staff, and most of the students thought it would be quite a good thing to revive it, so we had a meeting, at which I told them something about the S.C.A. and the student camps, and what other college Unions were doing, after which the principal, who presided, threw the meeting open to discussion. Very little of this was forthcoming, so after some "fiscal questions" by the chairman, the students were asked whether they would like to have a properly affiliated C.U.; one of the leading students said that he and the others were in favour of starting one, but that it ought to wait till next term, students being very busy with their examinations these days. This seemed to be the general feeling, so we left the matter at that. With reference to attendance at student camps, the students said that it would, perhaps, be possible, if the Bengal Student Camp were held, say, at a place like Midnapore, which would suit the Bankura students, too. I did very little calling in Hazaribagh, owing to numerous circumstances, but was very glad to have an opportunity of talking in the college hall, on "Purity." This talk, and the distribution of some pamphlets published by the "Alliance of Honour," gave me an opportunity to get into touch with the non-Christian students, for which circumstance I was very thankful. I forgot to mention that at Bankura, too, I had talked on this subject.

Leaving Hazaribagh on the 17th of February, I went on to Jubbulpore, after a few, but troublesome, changes. The return journey to Hazaribagh Road by motor was by daylight, which gave me a good opportunity of observing, and, I hope, appreciating the fine scenery on the way. Arrived at

Jubbulpore station, I was in rather a fix, as I had had no reply, due to unavoidable circumstances as I found out later, to the telegram announcing my arrival. However, I told the tonga-wallah to go to the Y.M.C.A., and he took me to the Army Branch; from here I was re-directed to the City Branch, and here I found the gentleman who was to be my acting-host, the host himself being away. There being no mission college in Jubbulpore, this arrangement was necessary. There are only four college Christian students in the place, which renders the formation of a definite C.U. out of the question, so I spent most of my time in calling on all sorts of people, from Archdeacons to Muncipal Chairmen. The hiring of a bicycle made this easy. One of the Y.M. secretaries tried to get up a meeting of Indian Christians of the place for me to "educate" about the S.C.A., but it was not found possible. I was delighted, however, to have an opportunity of talking to a joint meeting of all the school boys of the place on "Personal Purity." I also had the opportunity of being present at a meeting of the N.M.S. branch, and that same night had a glorious cycle ride to the famous Marble Rocks, by moonlight. The rocks did look lovely by moonlight, and, to descend to the prosaic, the dak bungalow khansammah gave us some very nice—no, not fowl—chappaties and honey.

From Jubbulpore I was to have gone on to Nagpur, but owing to the closing of the colleges, due to plague, I postponed my trip. At the time of writing I am in Howrah, but hope to pay a short visit to Cuttack very shortly. About the middle of the month I go off to Burma for the Student Camp, which trip, I am sure, will furnish me with good material for my next letter.

Relying on your sustained prayers for my work,

26, Tindel Garden Road, Yours sincerely,
Howrah, 4-3-18. JITEN BANERJEI.

News and Notes

Letters are being received from the various local unions, describing the way in which the Day of Prayer was observed this year. We are thankful to find that in many cases it was a day "of inspiration to us all, which led us to a fuller consecration of ourselves to the cause of Christ in this land and in Ceylon." The following two are typical:

The Day of Prayer in Delhi

The day began with the Holy Communion service in the St. Stephen's College chapel, at which about fifteen students and five professors were present. A collection was taken for the National Association at that service. At 10 a.m. we had our breakfast, in which the day scholars also took part, on invitation. After a short time of rest, we gathered

together for thanksgiving and intercession. But for the intercession service each student went in the chapel and had a quiet time of prayer by himself, using the *Remembrancer*. The day scholars left us after tea, and at 6 p.m. we had a special service in St. James' Church, when the Rev. P. N. F. Young, of the college, preached on the "Indian Student Movement." P.

The Day of Prayer in Madras

Thanks to the efforts of the leaders of the Student Movement and the hearty co-operation of other Christians who have intimate dealings with the student population in the city, the Universal Day of Prayer was observed in Madras, on Sunday, 24th of February. On the Saturday preceding, through the endeavour of a handful of Christian students backed up by the elder members of the community, a social was held, attended by about forty students, in the Danish Mission House. After games and refreshments, as preparatory to the ensuing Day of Prayer, the Rev. J. E. Neill, of Wesley College, addressed the gathering on the failure of the Church, and, with it, the failure of the Student Movement, a handmaid of the Church, to prevent the war in Europe. He said that if the Church had retained the mind and spirit of the Master, the meaning and power of Pentecost, the essential characteristics of her early life, then there would not have been any necessity for the formation of the Student Movement. Dwelling at length on the vitality of the Church in its earlier days, and its lack in the Church of the present day, he brought home to the minds of all present that the Church had failed and that theirs was the responsibility to rebuild her, profiting by the lessons of her failure, especially in the West.

One Sunday, the Intercession Service was held in the Madras Christian College. About one hundred students attended. Prof. Hogg, of the Christian College, led the meeting in prayer, after explaining that our basis for such prayer was in the fact of the Crucifixion and Resurrection of our Lord, Jesus Christ. One after the other, interspersed at convenient lengths with hymns, the following topics were suggested and prayed for:—The personal life of students; the Indian Christian students abroad; the Student Movement of other countries; the work of the Student Movement in training people who are to come to India, either as missionaries or civilians; the Student Movement members at the various war-fronts. The second session, which began at twelve noon, was led by students themselves. These senior students led the meeting in prayer for the Indian Student Movement, the South Indian Christian students in Serampore and Calcutta, the Christian Student Conferences in Travancore and Cochin in May, those students who are seeking to do his will through night schools, Sunday school preaching bands, hospital visiting, the secretaries of the Student Movement, and the Y.W.C.A.

In the afternoon, at 4 p.m., a public meeting was held in the Y.M.C.A., when Mr. P. V. Kuruvilla spoke on "The Indian Student Movement." T.

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It is interesting to find how the Student Movement is taking hold of the students year by year. The reports received from the various local unions about the Finance Week are sufficient proof of this increasing interest. The spirit of self-denial and co-operation which Finance Week has helped to create in our members and friends, is a promise of the leadership which the Student Movement members are going to have in the future Church of Christ in India. The following account of "The Finance Week in the Serampore College" will be of great interest to our readers:

"As to the methods we adopted: they are most probably the same as most colleges have used. We started off by painting a large poster, which we got up on the Saturday before the week began. It represented the two hemispheres, with a hand-clasp across them. Above was written 'World's Student Movement'; below came, 'That they may all be one.' Then, 'Are you a Christian Student?' then, 'What does this mean to you? Finance Week is February, 17-24.'

"The lower half of the poster was centred by a lamp of earthenware; on it was inscribed 'Student Christian Association of India, Burma and Ceylon.' In the rays of such a mighty flame as you never before saw proceed from so small a lamp, were written '60 Affiliated Brotherhoods,' '13 Student Camps,' '2 Secretaries,' '*The Remembrancer*,' National Conference,' 'Co-operation and Union.'

"'Where is the oil for this lamp to come from?' led up to the mighty words, 'YOU CAN HELP by your prayer, by your money, OUT OF YOUR NECESSITY!!' It wound off with a statement of what people were going to do, and bade people get a collecting card and start saving and denying themselves right away. Well, the result is, quite a number have saved by going without sugar, and butter and smoking, etc. Others have used some little talents, stitching handkerchiefs, marking clothes, painting college coats-of-arms for sale, cutting people's hair. Others have deliberately gone outside and collected from a friend or two. Then we also had a special day in the church, which brought in about 26 rupees. Our theological tea club went without sugar and butter, and got three rupees thereby. These are the main things." A.

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We are sorry that all Christian Unions have not sent their results of Finance Week yet. Some of them we have already heard from, and they are:—

Findlay College Christian Union, Mannargudi ..	4	8	0
Theological Seminary Association, Nettur	7	0	0
Inter-Collegiate Christian Association, Bombay ..	18	8	0
Christian Students in Poona	6	10	0

Serampore College Brotherhood	16	10	0
Voorhees College Union, Vellore	5	0	0
Carey Society, Bangalore	18	4	0
Pasumalai Y.M.C.A.	2	4	0
St. Stephen's College Christian Union	20	8	0
B. M. College Prayer Union, Calicut	5	0	0
Noble College Christian Union, Masulipatam ..	6	14	0
Through J. N. Banerjei	5	0	0

We are glad to acknowledge with thanks that a good number of churches have co-operated with us in having special sermons on the Day of Prayer, and some of them have sent us an offertory in aid of the funds of the movement. They are: The Church of Scotland Tamil Congregation, Madras, Rs. 2-3; West Gate Church, Madura, Rs 10; Basel Mission Church, Calicut, Rs. 10; St. Olave's Church, Serampore, Rs. 5; Baptist Bengali Church, Serampore, Rs. 5; Baptist English Church, Serampore, Rs 18; American Mission Church, Vellore, Rs. 5.

In the next issue we will announce the further results of the Finance Week.

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The Noble College Christian Union, Masulipatam, celebrated its anniversary on Saturday, 23rd February. Rev. P. B. Emmet, of the S.P.G. Mission, Kurnool, gave the anniversary address. After the address a collection was taken for the funds of the National Association.

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Friday, 8th March, has been observed as a special day by the members of the Carey Society, Bangalore, when letters from old members of the society received for the special occasion were read and special intercession made for them and their work. This is indeed a very profitable thing for all our local unions to do, for it will in that way help to preserve the traditions and ideals of the Unions.

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This is a specially trying time for the members of the Basel Mission Church in Malabar, writes one of the members of the Christian Union of the Nettur Theological Seminary, because of difficulties arisen out of the war. He writes, that some of the educational institutions may have to be closed. He requests the prayers of all, that they might be kept in the Lord's spirit during this anxious time.

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Now, when most of our members are extremely busy preparing for their annual examinations, we send them our best wishes and assure them of our prayers that God may keep them above worry and anxiety, and help them to know and do God's will.

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In the latest issue of the *Student World*, there is an article on "The Agra Student Conference." By some mistake a wrong name is given as the author of the article. The real

author is Mr. P. V. Blanshard, who was for some time student secretary of the Bombay Y.M.C.A.

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Our members will be glad to know that plans are being made to institute a memorial to the late Mrs. George Pittendrigh (Margaret Bretherton). The idea is to make two gifts in her memory, one to Bedford College, and one to the Student Movement House recently opened in London. Surely there will be many who would like to join in making these gifts possible. The fund in aid of this memorial is to be closed at the end of April. Therefore all who would like to join are requested to send in their donations to Miss Jean Macfee, 21, Frognal Lane, Hampstead, N.W. 3, London. Mrs. Pittendrigh will be remembered as a very active worker for the women students in India.

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The following little story of the gifts of little girls in a mission girls' school in India will be of interest to our readers:

"They have absolutely no spending money, most of them being supported entirely by the school. A large majority never knew what it was to have enough to eat or more than a rag to wear before they came to school, and in the cold, damp rainy weather they had suffered untold misery in their dingy, leaky hut houses. These children were so moved by the story of the cold and starving Belgians and Armenians, that they decided to give up their meat once a week (they only had it twice a week) for the Belgians, and to set aside for the Armenians the handful of fresh grain that each girl would otherwise have ground in her little stone mill. Both contributions, from all the girls, amounted to only Rs. 15 a month, but it was a tremendous sacrifice although a joyous one. It actually meant bread each day, and once a week a meal of dry bread and water—regulation prison fare! This was done by eighty girls from the meanest homes in the world—children between the ages of five and fifteen."

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The Committee for the South India Christian Graduates' Conference has decided to hold the next conference at the United Theological College buildings, Bangalore, from the 22nd to the 26th of May. There will be four papers and discussions on "Nationalism in India," by Mr. P. Chenchia; "Christian Education," by Mr. W. S. John; "Presentation of Christ to the Non-Christian," by Mr. D. M. Devasahayam; and "A National Church for India," by Mr. K. K. Kuruvilla. There will be devotional meetings every night. Board and lodging will cost Rs. 7 for the five days, and extras will be available. Detailed programme will be published later. Applications should reach either Mr. D. M. Devasahayam, Y.M.C.A., Madras, or Mr. A. A. Paul, Vepery, Madras, before the 15th of May, with a registration fee of one rupee.